

Peter Matson.

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# IMPROVEMENT ERA.

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## HISTORY OF THE PROPHET JOSEPH.

BY HIS MOTHER, LUCY SMITH.

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### CHAPTER XLVIII.

JOSEPH SMITH, SENIOR, MOVES WITH HIS FAMILY TO MISSOURI—  
COMMENCEMENT OF THE PERSECUTION IN CALDWELL.

When we were ready to start on our journey, I went to New Portage, and brought my husband to his family, and we all proceeded together on our journey, highly delighted to enjoy each other's society again, after so long a separation.

As soon as we had got fairly started, our sons began to have calls to preach, and they directly discovered that if they should yield to every solicitation, our journey would be a preaching mission of no inconsiderable length, which was quite inconsistent with the number and situation of our family. They therefore stopped preaching while on their journey, and we proceeded as fast as possible, under the disadvantageous circumstances with which we were frequently surrounded. Sometimes we lay in our tents, through driving storms; at other times we were traveling on foot through marshes and quagmires. Once in particular, we lay all night ex-

posed to the rain, which fell in torrents, so that when I arose in the morning, I found that my clothing was perfectly saturated with the rain. However, I could not mend the matter by a change of dress, for the rain was still falling rapidly, and I wore my clothes in this situation, three days; in consequence of which I took a severe cold, so that when we arrived at the Mississippi river, I was unable to walk or sit up. After crossing this river, we stopped at a negro hut, a most unlovely place, yet the best shelter we could find. This hut was the birth-place of Catharine's son Alvin.

The next day my husband succeeded in getting a comfortable place, about four miles distant, for Catharine and her infant, and they were carried thither on a lumber wagon, the same day. We then agreed that Sophronia, and her husband, McLerie, should stop and take care of Catharine, while Mr. Smith and the remainder of the party, should take me, and make what speed they could to Huntsville.

Our progress was but slow, for I was unable to travel far in a day, on account of a violent cough with which I was afflicted; however, we at length arrived there, and succeeded in getting a place where we could stay for some considerable length of time, if we should think proper to do so.

The next morning after our arrival, the family being absent, I seized the opportunity to make an effort to get far enough from the house to pray without interruption. Accordingly I took a staff in each hand, and, by the assistance which they afforded me, I was enabled to reach a dense thicket, which lay some distance from the house. As soon as I was sufficiently rested to speak with ease, I commenced calling upon the Lord, beseeching him to restore me to health, as well as my daughter Catharine. I urged every claim which is afforded us by the Scriptures, and continued praying faithfully for three hours, at the end of which time I was relieved from every kind of pain; my cough left me, and I was well.

At one o'clock, Wilkins J. Salisbury, Catharine's husband, came to Huntsville, and informed us that Catharine was so much better, that, if she had a carriage to ride in, she could proceed on her journey.

After getting a carriage, Salisbury returned to his wife, who was forty miles from Huntsville, and the first day she traveled,



she rode thirty miles. The second day, it commenced raining quite early in the morning, and continued to rain all day. However, this did not stop Catharine; she started about eight o'clock, and arrived a little before noon. When she got to Huntsville she was wet and cold. We put her immediately into a dry bed, and soon after she had an ague fit. The Elders were called to lay hands upon her, after which she seemed better, but continued weak and inclined to chills and fever sometime.

The day following I washed a quantity of clothes, and then we proceeded on our journey, and met with no further difficulty until we arrived at Far West.

We moved into a small log house, having but one room, a very inconvenient place for so large a family. Joseph saw how uncomfortably we were situated, and proposed that we should take a tavern house, which he had recently purchased. We took the tavern, and moved into it. Samuel, previous to this, had moved to a place called Marrowbone, Daviess county. William had moved thirty miles in another direction. We were all now quite comfortable. But this state of affairs was of short duration, for it was not long before our peace was again disturbed by the mob. An election took place at Gallatin, the county seat of Daviess county; the brethren went to the poll as usual, but, on attempting to vote, they were forbidden by the mob. They, however, paid no attention to this, but proceeded to vote; upon which one of the mob struck a brother a heavy blow, which was returned by the latter, with a force that brought his antagonist to the ground. Four others came to the assistance of the fallen man, and shared the same fate. The mob saw the discomfiture of their champions with shame and disappointment, and not choosing to render them any present help, they waited till evening, when, procuring the assistance of the judge of the election, they wrote letters to all the adjoining counties, begging their assistance against the "Mormons." They stated that Joseph Smith had, himself, killed seven men, at the election the day previous, and that the inhabitants had every reason to expect that he would collect his people together, as soon as possible, and murder all that did not belong to his Church.

These letters were extensively circulated, and as widely believed.

A few days subsequent to this, Joseph was at our house writing a letter. While he was thus engaged, I stepped to the door, and looking towards the prairie, I beheld a large company of armed men advancing towards the city, but, as I supposed it to be training day, said nothing about it.

Presently the main body came to a halt. The officers dismounting, eight of them came into the house. Thinking they had come for some refreshment, I offered them chairs, but they refused to be seated, and, placing themselves in a line across the floor, continued standing. I again requested them to sit, but they replied, "We do not choose to sit down; we have come here to kill Joe Smith and all the 'Mormons.'"

"Ah," said I, "what has Joseph Smith done, that you should want to kill him?"

"He has killed seven men in Daviess county," replied the foremost, "and we have come to kill him, and all his Church."

"He has not been in Daviess county," I answered, "consequently the report must be false. Furthermore, if you should see him, you would not want to kill him."

"There is no doubt but that the report is perfectly correct," rejoined the officer; "it came straight to us, and I believe it; and we were sent to kill the Prophet and all who believe in him, and I'll be d—d if I don't execute my orders."

"I suppose," said I, "you intend to kill me, with the rest?"

"Yes, we do," returned the officer.

"Very well," I continued, "I want you to act the gentleman about it, and do the job quick. Just shoot me down at once, then I shall be at rest; but I should not like to be murdered by inches."

"There it is again," said he. "You tell a 'Mormon' that you will kill him, and they will always tell you, 'that is nothing—if you kill us, we shall be happy.'"

Joseph, just at this moment finished his letter, and, seeing that he was at liberty, I said, "Gentlemen, suffer me to make you acquainted with Joseph Smith, the Prophet." They stared at him as if he were a spectre. He smiled, and stepping towards them, gave each of them his hand, in a manner which convinced them that he was neither a guilty criminal nor yet a hypocrite.

Joseph then sat down and explained to them the views, feel-

ings, etc., of the Church, and what their course had been; besides the treatment which they had received from their enemies since the first. He also argued, that if any of the brethren had broken the law, they ought to be tried by the law, before anyone else was molested. After talking with them some time in this way, he said, "Mother, I believe I will go home now—Emma will be expecting me." At this two of the men sprang to their feet, and declared that he should not go alone, as it would be unsafe—that they would go with him, in order to protect him. Accordingly the three left together, and, during their absence, I overheard the following conversation among the officers, who remained at the door:

1st Officer. "Did you not feel strangely when Smith took you by the hand? I never felt so in my life."

2nd Officer. "I could not move. I would not harm a hair of that man's head for the whole world."

3rd Officer. "This is the last time you will catch me coming to kill Joe Smith, or the 'Mormons' either."

1st Officer. "I guess this is about my last expedition against this place. I never saw a more harmless, innocent appearing man than the 'Mormon' Prophet."

2nd Officer. "That story about his killing them men is all a d—d lie—there is no doubt of it; and we have had all this trouble for nothing; but they will never fool me in this way again, I'll warrant them."

The men who went home with my son promised to disband the militia under them and go home, which they accordingly did, and we supposed that peace was again restored. After they were gone, Joseph and Hyrum went to Daviess county, and, receiving the strongest assurances from the civil officers of the county that equal rights should be administered to all parties, they returned, hoping that all would be well.

About this time, we heard that William and his wife were very sick. Samuel, who was then at Far West, set out with a carriage to bring them to our house, and in a few days returned with them. They were very low when they arrived; however, by great care and close attention, they soon began to recover.

Soon after Samuel brought William and Caroline to our house, there was born unto Samual a son, whom he called by his own

name. When the child was three weeks old, his father was compelled to leave, and on the next day his mother was informed that she must leave home forthwith, and take a journey of thirty miles to Far West. One of the neighbors offered to furnish her a team, and a small boy to drive it, if she would start immediately. To this she agreed. A lumber wagon was brought, and she, with her bed, her children, and very little clothing either for them or herself, was put into it and sent to Far West, under the care of a boy of eleven years of age.

The day following, Samuel started home from Far West, although the rain was falling fast, and had been all the night previous. He had proceeded but ten miles when he met his wife and children, exposed to the inclemency of the weather, and dripping with wet. He returned with them to Far West, where they arrived in about thirty-six hours after they left Marrowbone, without having taken any nourishment from the time they left home. She was entirely speechless and stiff with the cold. We laid her on a bed, and my husband and sons administered to her by the laying on of hands. We then changed her clothing and put her into warm blankets, and, after pouring a little wine and water into her mouth, she was administered to again. This time she opened her eyes and seemed to revive a little. I continued to employ every means that lay in my power for her recovery, and in this I was much assisted by Emma and my daughters.

My children soon began to mend, and I felt to rejoice at the prospect of returning health.

## CHAPTER XLIX.

### TESTIMONY OF HYRUM SMITH.

Here I shall introduce a brief history of our troubles in Missouri, given by my son Hyrum, when Joseph was before the Municipal Court, at Nauvoo, June 30, 1843, on a writ of *habeas corpus*:

Hyrum Smith, sworn: Said that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name

is Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty-seven years in December last, and I have not been absent from him at any one time, not even the space of six months, since his birth, to my recollection; and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with any other man's business, up to the present time, and do know that he has not committed treason against any state in the Union, by any overt act, or by levying war, or by aiding and abetting, or assisting an enemy, in any state in the Union. And that the said Joseph Smith, senior, has not committed treason in the state of Missouri, nor violated any law or rule of said state, I being personally acquainted with the transactions and doings of said Smith, whilst he resided in said state, which was for about six months in the year 1838; I being also a resident in said state, during the same period of time. And I do know that said Joseph Smith, senior, never was subject to military duty in any state, neither was he in the state of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by his having a license to preach the gospel, or being in other words, a minister of the gospel. And I do know that said Smith never bore arms as a military man, in any capacity whatever, whilst in the state of Missouri, or previous to that time; neither has he given any orders, or assumed any command, in any capacity whatever. But I do know that whilst he was in the state of Missouri, that the people commonly called "Mormons," were threatened with violence and extermination, and on or about the first Monday in August, 1838, at the election at Gallatin, the county seat in Daviess county, the citizens who were commonly called "Mormons," were forbidden to exercise the rights of franchise, and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county, threatening the extermination of the "Mormons." The said Smith, and myself, upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried, the said Smith and myself went over to Daviess county to learn the particulars of the affray; but upon our arrival at Diahman, we learned that none were killed, but several were wounded. We tarried all night at Col. Lyman Wight's. The next morning, the weather being very warm, and having been very dry for some time previous, the springs and wells in that region were dried up. On mounting our horses to return, we rode up to Mr. Black's, who was then an acting justice of the peace, to obtain some

water for ourselves and horses. Some few of the citizens accompanied us there, and after obtaining the refreshment of water, Mr. Black was asked, by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed, and to put down mob violence, and he gave us a paper written by his own hand, stating that he would do so. He also requested him, (Mr. Black) to call together the most influential men of the county the next day, that we might have an interview with them; to this he acquiesced, and accordingly, the next day, they assembled at the house of Col. Wight, and entered into a mutual covenant of peace to put down mob violence, and to protect each other in the enjoyment of their rights. After this, we all parted with the best of feelings, and each man returned to his own home. This mutual agreement of peace, however, did not last long; for, but a few days afterwards, the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called "Mormons," taking away their hogs and cattle, and threatening them with extermination, or utter destruction; saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women, and children prisoners, whipping them and lacerating their bodies with hickory withes, and tying them to trees, and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life, treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the "Mormon" people to rescue them, in order that they might make that a pretext for an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination. Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, judge of the fifth judicial district of the state of Missouri, and also to Major-Gen. Atchison, Commander-in-Chief of that division, and Brigadier General Doniphan, giving them information of the existing facts, and demanding immediate assistance. General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he found the facts were true as reported to him; that the citizens of that county were assembled together in a hostile attitude, to the amount of two or three hundred men, threatening the utter extermination of the "Mormons." He immediately returned to Clay county, and ordered out a sufficient military force to quell the mob. Immediately after they were dispersed, and the army returned, the mob

commenced collecting again; soon after, we again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination, that he said he could not control them, and it was thought advisable by Colonel Hinkle, Mr. Rigdon, and others, that they should return home. General Doniphan ordered Colonel Hinkle to call out the militia of Caldwell, and defend the town against the mob, for, said he, you have great reason to be alarmed; for, he said, Neil Gillum, from the Platte Country, had come down with two hundred armed men, and had taken up their station at Hunter's Mill, a place distant about seventeen or eighteen miles north-west of the town of Far West, and, also, that an armed force had collected again at Millport, in Daviess county, consisting of several hundred men, and that another armed force had collected at De Witt, in Carroll county, about fifty miles south-east of Far West, where about seventy families of the "Mormon" people had settled, upon the bank of the Missouri river, at a little town called De Witt. Immediately a messenger, whilst he was yet talking, came in from De Witt, stating that three or four hundred men had assembled together at that place, armed *cap-a-pie*, and that they threatened the utter extinction of the citizens of that place, if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger. General Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist, and to relieve the sufferings of the "Mormon" people. He advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a messenger immediately despatched to the Governor, and another petition was sent to Judge King. The "Mormon" people throughout the country were in a great state of alarm, and also in great distress. They saw themselves completely surrounded with armed forces, on the north, and on the north-west, and on the south, and also Bogard, who was a Methodist preacher, and who was then a captain over a militia company of fifty soldiers, but who had added to his number, out of the surrounding counties, about a hundred more, which made his force about one hundred and fifty strong, was stationed at Crooked creek, sending out his scouting parties, taking men, women, and children prisoners, driving off cattle, hogs, and horses, entering into every house on Log and Long creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter into a covenant to leave the state or go into the city of

Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillum also was doing the same on the north-west side of Far West; and Sashiel Woods, a Presbyterian minister, was the leader of the mob in Daviess county, and a very noted man, of the same society, was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses, and cattle, taking men, women, and children, and carrying them off, threatening their lives, and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement, and distress, the messengers returned from the Governor, and from the other authorities, bringing the fatal news that the "Mormons" could have no assistance. They stated that the Governor said, "that the 'Mormons' had got into a difficulty with the citizens, and they might fight it out, for all what he cared, he could not render them any assistance."

The people of De Witt were obliged to leave their homes and go into Far West; but did not until many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony, and the distress, sufferings, and privations of the people cannot be expressed. All the scattered families of the "Mormon" people, in all the counties except Daviess, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there had no habitations or houses to shelter them, and were huddled together, some in tents, and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out. About this time, General Parks came out from Richmond, Ray county, who was one of the commissioned officers who was sent out to Diahman, and I, myself, and my brother Joseph Smith, senior, went out at the same time.

On the evening that General Parks arrived at Diahman, the wife of the late Don Carlos Smith, my brother, came into Colonel Wight's about eleven o'clock at night, bringing her two children along with her, one about two and a half years old, the other a babe in her arms. She came in on foot, a distance of three miles, and waded Grand River, and the water was then about waist deep, and the snow about three inches deep. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had taken her household goods, and had burnt up her house,



and she had escaped by the skin of her teeth. Her husband at that time was in Virginia, and she was living alone. This cruel transaction excited the feelings of the people in Diahman, especially Col. Wight, and he asked Gen. Parks, in my hearing, how long we had got to suffer such base violence. Gen. Parks said he did not know how long. Col. Wight then asked him what should be done. Gen. Parks told him, "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of Gen. Parks, and my brother, Joseph Smith, senior, made no words about it. And after Col. Wight had dispersed the mob, and put a stop to their burning houses belonging to the "Mormon" people and turning women and children out of doors, which they had done up to that time, to the amount of eight or ten houses, which were consumed to ashes, after being cut short in their intended designs, the mob started up a new plan. They went to work and moved their families out of the county, and set fire to their houses, and not being able to incense the "Mormons" to commit crimes, they had recourse to this strategem—to set their houses on fire, and send runners into all the counties adjacent, to declare to the people, that the "Mormons" had burned up their houses, and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true. Many people came to see—they saw the houses burning, and being filled with prejudice, they could not be made to believe, but that the "Mormons" set them on fire; which deed was most diabolical and of the blackest kind; for indeed the "Mormons" did not set them on fire nor meddle with their houses or their fields. And the houses that were burnt, together with the pre-emption rights, and the corn in the fields, had all been previously purchased by the "Mormons," of the people, and paid for in money, and with wagons and horses, and with other property, about two weeks before; but they had not taken possession of the premises; but this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudiced populace and the Executive, that they might get an order, that they could the more easily carry out their hellish purposes, in expulsion or extermination, or utter extinction of the "Mormon" people. After witnessing the distressed situation of the people in Diahman, my brother, Joseph Smith, senior, and myself, returned back to the city of Far West, and immediately dispatched a messenger, with written documents, to General Atchison, stating the facts as they did then exist, praying for assistance, if possible, and requesting the editor of the "Far West" to insert the same in his newspaper, but he utterly refused to do so. We still believed

that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation. And in the meantime, the presiding judge of the county court issued orders, upon affidavits made to him by citizens, to the sheriff of the county, to order out the militia of the county, to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment. Every thing was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people, that the Governor would render us assistance. And whilst the people were waiting anxiously for deliverance—men, women, and children frightened, praying and weeping—we beheld at a distance, crossing the prairies, and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine, and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts. But to our great surprise, when the army arrived, they came up and formed a line in double file, in one-half mile on the east of the city of Far West, and despatched three messengers with a white flag to come to the city. They were met by Captain Morey, with a few other individuals, whose names I do not now recollect. I was, myself, standing close by, and could very distinctly hear every word they said. Being filled with anxiety, I rushed forward to the spot, expecting to hear good news, but, alas! and heart-thrilling to every soul that heard them—they demanded three persons to be brought out of the city, before they should massacre the rest. The names of the persons they demanded were Adam Lightner, John Cleminson, and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people, and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed, and the city burned to ashes, we will remain in the city and die with them." The officers immediately returned, and the army retreated, and encamped about a mile and a half from the city. A messenger was immediately despatched with a white flag, from the colonel of the militia of Far West, requesting an interview with General Atchinson, and General Doniphan; but, as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher. The name of the messenger was Charles C. Rich, who is now Brigadier-General in the Nauvoo Legion. However, he gained permission to see General Doniphan. He also re-

quested an interview with General Atchison. General Doniphan said, that General Atchison had been dismounted by a special order of the Governor, a few miles back, and had been sent back to Liberty, Clay county. He also stated, that the reason was, that he (Atchison), was too merciful unto the "Mormons;" and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson county, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering, and burning some two or three hundred houses belonging to the "Mormon" people in that county, in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said, that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regards Neil Gillum's army," (he having arrived a few minutes previously, and joined the main body of the army, he knowing well at what hour to form a junction with the main body). Mr. Rich then returned to the city, giving this information. The colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and if it were possible for him to use his best endeavors to preserve the lives of the people. On the return of this messenger, we learned that several persons had been killed by some of the soldiers, who were under the command of General Lucas. One Mr. Carey had his brains knocked out by the breech of a gun, and he lay bleeding several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death. Mr. Carey had just arrived in the country, from the state of Ohio, only a few hours previous to the arrival of the army. He had a family consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior warden of the Nauvoo Legion. Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand, and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp, and with good nursing he slowly recovered, and is now living. There was another man, whose name is Powell, who was beat on the head with the breech of a gun until his skull was fractured, and his brains ran out in two or three places. He is now alive, and resides in this county, but has lost the use of his

senses; several persons of his family were also left for dead, but have since recovered. These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the thirtieth of October, according to the best of my recollection, that the army arrived at Far West, the sun about half an hour high. In a few moments afterwards, Cornelius Gillum arrived with his army and formed a junction. This Gillum had been stationed at Hunter's Mills for about two months previous to that time—committing depredations upon the inhabitants, capturing men, women, and children, and carrying them off as prisoners, lacerating their bodies with hickory withes. The army of Gillum were painted like Indians, some of them were more conspicuous than were others, designated by red spots, and he also was painted in a similar manner, with red spots marked on his face, and styled himself the "Delaware Chief." They would whoop, and hollow, and yell, as nearly like Indians as they could, and continued to do so all that night. In the morning early the colonel of militia sent a messenger into the camp, with a white flag, to have another interview with Gen. Doniphan. On his return he informed us that the Governor's order had arrived. General Doniphan said, "that the order of the Governor was, to exterminate the 'Mormons' by God, but he would be d—d if he would obey that order, but General Lucas might do as he pleased." We immediately learned from General Doniphan, that the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men. Immediately after this there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred, detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order, "to exterminate or expel," from the hands of Colonel Ashley, he returned upon them the following day, and surprised and massacred the whole population of the town, and then came on to the town of Far West, and entered into conjunction with the main body of the army. The messenger informed us that he, himself, with a few others, fled into the thickets, which preserved them from the massacre, and on the following morning they returned, and collected the dead bodies of the people, and cast them into a well; and there were upwards of twenty who were dead

or mortally wounded, and there are several of the wounded, who are now living in this city. One of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep, and cattle common plunder, and shooting them down for sport. One man shot a cow, and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree to slip his halter into to tie his horse to. The city was surrounded with a strong guard, and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot, in attempting to get out to obtain sustenance for themselves and families. There was one field fenced in, consisting of twelve hundred acres, mostly covered with corn. It was entirely laid waste by the horses of the army, and the next day after the arrival of the army, towards evening, Col. Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that Generals Doniphan, Lucas, Wilson, and Graham, (however, General Graham is an honorable exception: he did all he could to preserve the lives of the people, contrary to the order of the Governor,) he (Hinkle) assured them that these generals had pledged their sacred honor, that they should not be abused or insulted; but should be guarded back in safety in the morning, or so soon as the consultation was over. My brother Joseph replied, that he did not know what good he could do in any consultation, as he was only a private individual: however, he said that he was always willing to do all the good he could, and would obey every law of the land, and then leave the event with God. They immediately started with Col. Hinkle to go down into the camp. As they were going down, about half way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the center. They supposed he was coming with this strong force to guard them into the camp in safety; but, to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stepped up to the general and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword, and said, "Gentlemen, you are my prisoners," and about that time the main army were on their march to meet them. They came up in two divisions, and opened to the right and left, and my brother and his friends

were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, hollowings, yellings, and shoutings of the army, which were so horrid and terrific, that they frightened the inhabitants of the city. It is impossible to describe the feelings of horror and distress of the people. After being thus betrayed, they were placed under a strong guard of thirty men, armed *cap-a-pie*, which were relieved every two hours. There they were compelled to lie on the cold ground that night, and were told in plain language that they need never to expect their liberties again. So far for their honors pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the state of Missouri. On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun, and every other kind of arms or military implements. And about twelve o'clock that day, Col. Hinkle came to my house with an armed force, opened the door, and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go, my family were sick, and I was sick myself, and could not leave home. They said they did not care for that, I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph; and within about half an hour afterwards, Amasa Lyman was also brought, and placed under the same guard. There we were compelled to stay all that night, and lie on the ground; but along some time in the same night, Col. Hinkle came to me and told me that he had been pleading my case before the court-martial, but he was afraid he should not succeed. He said there was a court-martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney, also Sashiel Woods, Presbyterian priest, and about twenty other priests of the different religious denominations in that county. He said they were determined to shoot us on the next morning in the public square in Far West. I made him no reply. On the next morning about sunrise, Gen. Doniphan ordered his brigade to take up the line of march, and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was, "By God, you have been sentenced by the court-martial to be shot this morning; but I will be d—d if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march, and to

leave the camp, for I consider it to be cold-blooded murder, and I bid you farewell," and he went away. This movement of General Doniphan made considerable excitement in the army, and there were considerable whisperings among the officers. We listened very attentively, and frequently heard it mentioned by the guard, that the d—d "Mormons" would not be shot this time. In a few moments the guard was relieved with a new set; one of the new guard said, that the d—d "Mormons" would not be shot this time, for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court-martial, and had ordered us to be taken to Jackson county, and there to be executed. And in a few moments two large wagons drove up, and we were ordered to get into them. While we were getting into them, there came up four or five men armed with guns, who drew up, and snapped their guns at us, in order to kill us. Some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers, and their guns taken from them, and the drivers drove off. We requested of General Lucas, to let us go to our houses and get some clothing. In order to do this we had to be driven up into the city. It was with much difficulty that we could get his permission to go and see our families, and get some clothing; but, after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately—within two minutes; and if she did not do it, I should go off without them. I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet. We were hurried back to the wagons and ordered into them, all in about the same space of time. In the meanwhile, our father, and mother, and sisters, had forced their way to the wagons to get permission to see us, but were forbidden to speak to us, and we were immediately driven off for Jackson county. We traveled about twelve miles that evening, and encamped for the night. The same strong guard was kept around us, and was relieved every two hours, and we were permitted to sleep on the ground. The nights were then cold, with considerable snow on the ground, and for the want of covering and clothing we suffered extremely with the cold. That night was the commencement of a fit of sickness from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather. Our provision was fresh

beef, roasted in the fire on a stick; the army having no bread, in consequence of the want of mills to grind the grain. In the morning, at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road, the same as they exhibit a caravan of elephants or camels. We were examined from head to foot by men, women, and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly, until we arrived at Independence, in Jackson county. After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house, and there kept under guard as usual, until supper, which was served up to us, as we sat upon the floor, or on billets of wood, and we were compelled to stay in that house all that night and the next day. They continued to exhibit us to the public by letting the people come in and examine us, and then go away and give place for others alternately, all that day and the next night; but on the morning of the following day, we were all permitted to go to the tavern to eat and to sleep, but afterwards they made us pay our own expenses for board, lodging, and attendance, and for which they made a most exorbitant charge. We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark to take us back to Richmond, Ray county, where the general had arrived with his army, to await our arrival there; but on the morning of our start for Richmond, we were informed by General Wilson that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and, that it was his prerogative to execute us himself, and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in the place belonging to the "Mormon" people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them, and they were rode to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton county, Mo., with several other men to guard us over. We arrived there on Friday evening, the ninth day of November, and were thrust into an old log house, with a strong guard placed over us. After we had been there for the space of half an hour, there came in a man, who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of



chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger, and the state's prison keeper went to work, putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments came in General Clark. We requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation—camping on the floor, all chained together, without any chance or means to be made comfortable, having to eat our victuals as they were served up to us, using our fingers and teeth instead of knives and forks. Whilst we were in this situation, a young man, of the name of Grant, brother-in-law to my brother, William Smith, came to see us, and put up at the tavern where General Clark made his quarters. He happened to come in time to see General Clark make choice of his men to shoot us on Monday morning, the twelfth day of November; he saw them make choice of their rifles, and load them with two balls in each; and after they had prepared their guns, General Clark saluted them by saying, "Gentlemen, you shall have the honor of shooting the 'Mormon' leaders, on Monday morning, at eight o'clock!" But in consequence of the influence of our friends, the heathen General was intimidated, so that he durst not carry his murderous design into execution, and sent a messenger immediately to Fort Leavenworth, to obtain the military code of laws. After the messenger's return, the General was employed, nearly a whole week, examining the laws, so Monday passed away without our being shot. However, it seemed like foolishness to me, for so great a man as General Clark pretended to be, should have to search the military law to find out whether preachers of the gospel, who never did military duty, could be subject to court-martial. However, the General seemed to learn that fact after searching the military code, and came into the old log cabin, where we were under guard and in chains, and told us he had concluded to deliver us over to the civil authorities, as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor, deluded General did not know the difference between theft, larceny, and stealing. Accordingly, we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the court house, where there was a pretended court in session; Austin A. King being the judge, and Mr. Birch, the district attorney, the two extremely, and very honorable gentlemen, who sat on the court-martial.

when we were sentenced to be shot. Witnesses were called up and sworn, at the point of the bayonet, and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know, positively, that the evidence given in by those men, whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that, we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition; however, we gave him the names of forty persons, who were acquainted with all the persecutions and sufferings of the people. The judge made out a subpoena, and inserted the names of those men, and caused it to be placed in the hands of Bogard, the notorious Methodist minister, and he took fifty armed soldiers, and started for Far West. I saw the subpoena given to him and his company, when they started. In the course of a few days, they returned with most all those forty men, whose names were inserted in the subpoena, and thrust them into jail, and we were not permitted to bring one of them before the court; but the judge turned upon us, with an air of indignation, and said, "Gentlemen, you must get your witnesses, or you shall be committed to jail immediately, for we are not going to hold the court open, on expense, much longer for you, anyhow." We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do anything; of course we must submit to this tyranny and oppression; we cannot help ourselves." Several others made similar expressions, in the agony of their souls, but my brother Joseph did not say anything, he being sick at that time with the toothache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses, before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpoena, and caused it to be placed in the hands of Bogard, the Methodist priest, and he again started off with his fifty soldiers, to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or

conspirator. Bogard returned from his second expedition, with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the state, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house; we beckoned to him as though we would have him come in. He immediately came in. At that time Judge King retorted upon us again, saying, "Gentlemen, are you not going to introduce some witnesses;" also saying it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so, but after a few moments' consultation the state's attorney arose and said, he should object to that witness being sworn, and, that he should object to that witness giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the part of the state. Upon this, General Doniphan arose, and said, he would "be God d—d, if the witness should not be sworn, and that it was a damned shame, that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the 'bull pen'—in order to prevent them from giving their testimony." After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck, and jammed his head down under the pole or log of wood that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers, who were standing by him, and said to them, "Go and shoot him, d—n him, shoot him, d—n him."

The soldiers ran after the man to shoot him—he fled for his life, and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay county, and there to be thrust into jail. We endeavored to find out for what

cause, but, all that we could learn was, because we were "Mormons." The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders from the judge were to handcuff us, and chain us together. He informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said, the judge had done this, that we might not get bail; he also said the judge stated his intention to keep us in jail, until all the "Mormons" were driven out of the state; he also said that the judge had further stated, that if he let us out before the "Mormons" had left the state, that we would not let them leave, and there would be another d—d fuss kicked up. I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the "Mormons" in the state of Missouri; that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded, and put the irons upon us, and we were ordered into the wagon, and were driven off for Clay county, and as we journeyed along on the road, we were exhibited to the inhabitants. And this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay county. There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log, and our food was anything but good and decent. Poison was administered to us three or four times; the effect it had upon our system was that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed on our behalf, to save us from their wicked purpose. We were also subjected to the necessity of eating human flesh for the space of five days, or go without food, except a little coffee, or a little corn bread—the latter I chose in preference to the former. We none of us partook of the flesh, except Lyman Wight. We also heard the guard which was placed over us, making sport of us, saying, that they had fed us upon "'Mormon' beef." I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed, that that act of savage cannibalism, in feeding us with human flesh, would be considered a popular deed of notoriety, but the people, on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution. Whilst we were incarcerated in prison, we peti-

tioned the supreme court of the state of Missouri twice for *habeas corpus*; but were refused both times, by Judge Reynolds, who is now the Governor of that state. We also petitioned one of the county judges for a writ of *habeas corpus*, which was granted in about three weeks afterwards, but were not permitted to have any trial—we were only taken out of jail, and kept out for a few hours, and then remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night, and unknown to any of the citizens, or they would kill him, for they had sworn to kill him if they could find him. And as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was d—d hard to be confined under such circumstances; for he knew we were innocent men! and he said the people also knew it; and that it was only a persecution and treachery, and the scenes of Jackson county acted over again, for fear that we would become too numerous in that upper country. He said the plan was concocted from the Governor, down to the lowest judge; and that that Baptist priest, Riley, was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them, and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail, and made his escape to Illinois. The jailor, Samuel Tillery, Esq., told us also, that the whole plan was concocted by the Governor, down to the lowest judge, in that upper country, early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city with Generals Wilson, Lucas, and Gillum, the self-styled "Delaware Chief." This was sometime in the month of September, when the mob were collected at De Witt, in Carroll county. He also told us that the Governor was now ashamed enough of the whole transaction, and would be glad to set us at liberty if he dared to do it; but, said he, you need not be concerned, for the Governor has laid a plan for your release. He also said that Esquire Birch, the state's attorney, was appointed to be circuit judge, on the circuit passing through Daviess county, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear of any incumbrance in a very short time.

Some time in April we were taken to Daviess county, as they said, to have a trial; but when we arrived at that place, instead of finding a court or jury, we found another inquisition, and Birch, who was the district attorney—the same man who was one of the court-martial when we were sentenced to death—was now the circuit judge of that pretended

court, and the grand jury that was empannelled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretense they made of excuse was, they had done it because the Governor ordered them to do it. The same jury sat as a jury in the day time, and were placed over us as a guard in the night time; they tantalized and boasted over us of their great achievements at Haun's Mill and other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off, belonging to the "Mormons," and how many rapes they had committed, and what kicking and squealing there was among the d—d bitches, saying that they lashed one woman upon one of the d—d "Mormon" meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower region boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of their brutality did not recover her health, to be able to help herself, for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their dances, singing and telling each other of their exploits, in murdering the "Mormons," in plundering their houses, and carrying off their property. At the end of every song, they would bring in the chorus, "God d—n God, God d—n Jesus Christ, God d—n the Presbyterians, God d—n the Baptists, God d—n the Methodists!" reiterating one sect after another in the same manner, until they came to the "Mormons;" to them it was, "God d—n, the God d—n 'Mormons!' we have sent them to hell." Then they would slap their hands and shout, "Hosannah, hosannah, glory to God!" and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away in a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout, and again slap their hands, and jump up, while one would take a bottle of whiskey and a tumbler, and turn it out full of whiskey, and pour it down each other's necks, crying, "D—n it, take it, you must take it;" and if any one refused to drink the whiskey, others would clinch him, while another poured it down his neck, and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess county, while they stood over us as guards for ten nights successively. And all this in the presence of the great

Judge Birch! who had previously said in our hearing that there was no law for "Mormons" in the state of Missouri. His brother was then acting as district attorney in that circuit, and, if anything, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for treason, murder, arson, larceny, theft, and stealing. We asked for a change of venue from that county to Marion county, but they would not grant it; but they gave us a change of venue from Daviess to Boon county, and a mittimus was made out by the pretended Judge Birch, without date, name, or place. They fitted us out with a two-horse wagon and horses, and four men, besides the sheriff, to be our guard. There were five of us. We started from Gallatin, the sun about two hours high, p. m., and went as far as Diahman that evening, and staid till morning. There we bought two horses of the guard, and paid for one of them in our clothing which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we staid until the morning, when we started on our journey to Boon county, and traveled on the road about twenty miles distance. There we bought a jug of whiskey, with which we treated the company, and while there the sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon county, and never to show the mittimus, "and," said he, "I shall take a good drink of grog, and go to bed, you may do as you have a mind to." Three others of the guard drank pretty freely of whiskey, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the state of Illinois, and, in the course of nine or ten days, we arrived in Quincy, Adams county, Illinois, where we found our families in a state of poverty, although in good health, they having been driven out of the state previously, by the murderous militia, under the exterminating order of the Executive of Missouri. And now the people of that state, a portion of them, would be glad to make the people of this state believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution; and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know, most positively, that my brother Joseph has not committed treason, nor violated one solitary item of law or rule in the state of Missouri.

But I do know that the "Mormon" people, *en masse*, were driven out of that state after being robbed of all they had, and they barely escaped with their lives, as well as my brother Joseph, who barely escaped with

his life. His family also were robbed of all they had, and barely escaped with the skin of their teeth, and all of this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that state. And I do know, so does this court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof will know, that Governor Boggs, and Generals Clark, Lucas, Wilson, and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the constitution of the United States, and also the constitution and laws of the state of Missouri, and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the state; and did murder some three or four hundreds of men, women, and children, in cold blood, and in the most horrid and cruel manner possible; and the whole of it was caused by religious bigotry and persecution, because the "Mormons" dared to worship Almighty God according to the dictates of their own consciences, and agreeable to his divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men, expecting that the constitution of the United States would have protected them therein. But notwithstanding the "Mormon" people had purchased upwards of two hundred thousand dollars' worth of land, most of which was entered and paid for at the land office of the United States, in the state of Missouri; and although the President of the United States has been made acquainted with these facts, and the particulars of our persecutions and oppressions, by petition to him and to Congress, yet they have not even attempted to restore the "Mormons" to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know most positively and assuredly, that my brother Joseph Smith, senior, has not been in the state of Missouri since the spring of the year 1839. And further this deponent saith not.

*Hyrum Smith.*



## THE CASTLE BUILDER.

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BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "MARCUS KING MORMON," ETC.

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### IX.

#### A NEW CONVERT—INTERVIEW WITH MERCHANT BERNHARD.

Some natures need to be patiently trained into a truth; others get it only by careful argument, and a fierce struggle with themselves; others again grasp it at first sight. Einer Gundersen belonged to the latter class. With him, to hear was to understand. The gospel message "pricked him to the heart." To understand was to obey. There was no struggle with him, no debating what to do with a great problem, no fears of what the world might say or do. The gospel came to him as something precious which he had known before, but had forgotten. Now that he had found it again, he decided not to let it pass lightly away.

Elder Olsen and companion soon arrived at Opdal, and Einer Gundersen announced to the neighbors that a gospel meeting would be held in his house. He gave Pastor Ingman and the schoolmaster special invitations. The pastor declined, but the schoolmaster came. Holger and Jens attended, because their father had rather forcibly requested them to. Gundersen's wife was, at first, somewhat nervous when she heard that two "Mormons" were to hold a meeting in her house, but she dared not object to her husband's plans. The arrival of the preachers reassured her somewhat. The afternoon before the first meeting, they both took off their coats and helped Harald gather the hay. They worked as if they had been in the hay field before. The father was delighted with them.

"Well, yes," said one of them, in reply to a question, "I put up one hundred and fifty tons of hay on my farm the summer before leaving home. I ought to know something about hay."

The little room was well filled that evening. The schoolmaster sat in one corner, by the side of the speakers, and the master of the house sat on the other side. He seemed to be in a quiet rapture all the evening. None of the others showed signs of any great interest. No one asked any questions when the opportunity was given at the close of the meeting. The timberman was greatly astonished at this lack of enthusiasm.

The next day the two elders, Harald, and his father, went down to the pond, and there Einer Gundersen received the ordinances of baptism and the laying on of hands for the reception of the Holy Ghost.

The advent of the "Mormons" created quite a stir in the neighborhood, especially when it became known that both Harald and his father had become converts. Harald's dream of converting all his relations and friends soon vanished, but he took great comfort in having his father with him. The boys seemed impenetrable. At last they would neither listen nor reason, so they were left alone.

But a force had entered the life of Einer Gundersen, a force that gave him power over the adversary of his soul. From the hour of his baptism to his death, Einer Gundersen did not once taste of intoxicating liquor. When the elders, who often visited him, told him that it was not right to use tobacco, he at once threw away his pipe, and that was the end of it. In very deed he had been born again into another life. What little money he earned, he brought home to his wife. She could not see as he did, in the matter of religion, but she thanked God for the change in him.

But Harald could not stay at Opdal. He must be doing something more than dig in the garden and herd sheep. He thought of going to Bergen or to Christiania, where there were large branches of the Church, but as yet had not made up his mind. He also contemplated going to America, now that future prospects in Norway were small; but, to be plain, Thora Bernhard was yet somewhere

in his native land; and, where there is life there is hope. He must, at least, learn something definite about her before he left.

Towards the close of summer, he went down to Vangen, and from there he took steamer to Larvik. Everything was quiet around the Bernhard residence. The grass had been neglected, and certainly there had been no flower beds in the lawn that summer. There was a deserted air about the house. He had visited the place once only, but then it had been in Thora's gentle care.

A servant answered Harald's ring. Yes; Mr. Bernhard was at home. Harald was shown into a room where he waited a few moments. The merchant would see him, said the servant, and led the way into another room.

He found the merchant an old man. His hair was white, and his hand trembled as Harald took it in his own. How lonely he appeared! Thora must still be away. What a pity, what a shame that he thus should be left alone! Why was she not here to take care of her father?

The old man peered at Harald from beneath his shaggy eyebrows, failing to recognize him at first.

"And so you are Harald Einersen, are you? Sit down, sit down. Yes; I remember meeting you at Akerby. You had been teaching school, you said, but were then studying law. You are not a full-fledged lawyer yet—but you young fellows—there's no telling what you can do. Now, in my days, it took time to learn a trade or prepare for a profession, but now—well, well, and you are Young Einersen!"

The merchant evidently did not know of Harald's later history.

"And now you're going home on a visit, I suppose."

"I have been home for some time."

"Then perhaps you're going back to Akerby. Well, I'm glad you called. You see, I'm pretty lonely at times, and lately I haven't been able to be out at all."

Harald explained that he was not going back to Akerby, just then. The merchant called the servant, and ordered coffee.

"You're not in a great hurry, I know. Take off your coat, and stay the evening. I want someone to talk to."

Harald's heart went out to the lonely old man.

"I shall be pleased to stay," he said. "Miss Bernhard is not yet at home, I presume."

"No; Thora is not at home." The merchant went on with his rambling talk. Not another reference did he make to his daughter, and although Harald tried to lead the conversation around to her, it was avoided every time.

"Yes; I am getting old; and although I have made considerable money in my time, I can't say that my life has been a success. What is a successful life? Is it to be able to die alone, deserted, as I will die? I have money, but it cannot buy what I want. Young man, it's all right to make money, but be sure that in your old age you have something more than money in your treasury."

Harald talked to the old man as one would talk to a sick or fretful child, and his words had the desired effect. The merchant soon ceased his own comments and, leaning contentedly back in his arm-chair, listened to the young man. Harald was surely inspired to say what he did that evening. He thought of it afterwards, how he was able to remember his grandmother's teachings, harmonize them with the words of the "Mormon" elders and the scriptures, and make reference to thoughts that seemed to spring instantly into his mind. At any rate, his words had the effect of music to the old man's soul, and when he ceased and made ready to leave, the merchant clung to him, and begged him to stay.

"I wish I had a son like you—excuse me, Einersen, but I can't help it. My business is going to ruin. I have no one to look after it." The tears were now rolling down the old man's face as he stood clinging to Harald and urging him not to go.

"I'll stay as long as you wish," said Harald.

"Then stay with me always—there! you see I am childish—but I do want some one, I want you—you can help me in the business, I can trust you. Thora always spoke well of you."

The old man sank again into a chair. He covered his face with his hands as if in shame that a forbidden thought had entered his mind, a forbidden word had escaped his lips. Harald stood over him, until he saw the old man's form shake with emotion, then he drew a chair up to him and put his arm over the bowed shoulders. Harald himself could hardly speak, but he would try once more to learn something about Thora.

"Tell me about Thora," he said. "Excuse me, but I must know. What is this mystery? Why is she not here to take care of you? Mr. Bernhard, you can trust me. I have loved your daughter ever since we were children. I love her yet. Tell me the truth about her, and if it is as awful as you seem to think, let my heart break with yours."

The old man sobbed aloud, but said nothing. Harald, also, chocked. Wild conjectures ran through his brain. Was, then, Thora lost to him, too? She was not dead. Was her fate worse than death!

"Mr. Bernhard, come, tell me, tell me—"

"Sh," said the merchant; and he arose. His face was pale and set. His emotions were again under control. "Sh! you must not mention her name in my hearing. I am but a father and may relent. Listen—my daughter must not enter my door as long as I live. She would come tomorrow, did I but say the word, but my door is barred against her! You must not ask why—you must not mention her name—I will not talk of her—perhaps you would better go now. Come back tomorrow. I want to talk business with you. Good night!"

Harald went out with the sweat of agony on his face. An icy hand seemed struggling to grasp his heart and stop its beating.

## X.

### THE MYSTERY OF THORA.

Harald returned hurriedly to his lodgings, and retired, but sleep would not come, and, as he could not bear to lie thus all the night, he arose, dressed, and went out. He walked up the steep streets of Larvik, and over the hill to the beach-grove which, at this season of the year, was deserted. The falling leaves rustled beneath his feet. The air was cold, so he kept moving, although he felt tempted to lie down on a pile of leaves to gaze out on Faris Lake, which lay fair in the moonlight, at the foot of the hill.

He could not rid his mind of its terrible thoughts about Thora. Thora, who had been his star of hope, during all these years; Thora, whose sweet face had looked at him from his study table. That

picture did not lie. Those eyes were windows through which he could see a soul, pure and sweet. Yet Thora could not now cross her father's threshold, and the old man in his loneliness would die rather than forgive her and take her back.

The night deepened, and the wind arose causing the waters of the lake to dance in shining billows, yet he continued to tread the footpaths through the grove. His heart was heavy, and at times a stinging pain shot through it. If she had only died! The hope of making Thora his wife had vanished in the incense of the altar on which he had sacrificed his all for the gospel's sake. He had ceased thinking about her in that light, so it was not the thought that she was lost to him that caused him such agony—it was another, an indefinite, yet awful fear.

But he did not return to his home that night before laying his burden before God, and asking him for a blessing on Thora Bernhard. He was comforted in prayer, and went home to sleep until late that morning.

Shortly after noon, Harald returned to the merchant's.

"You are late," he said to Harald. "Why did you not come earlier? I have been waiting for you."

"I overslept myself," was the reply.

"Yes, I understand—I understand now—I am selfish—I think only of myself."

The old man held Harald's hand in his own.

"You said last night that you would stay with me as long as I wanted you. That may be a long time, but are you still in that mind?"

"If I can help you, I wish to do so. I have, at present, no engagements."

"Then I engage you. State your salary. I must have some help if I keep up my business."

So Harald agreed to stay with the merchant that winter, or until such a time as his services should not be needed. He thought such a time might come when his religious standing became known. However, there was no need of publicly proclaiming that he was a "Mormon." The merchant was in need of help which he could give, and if he could assist and comfort Thora's father, why should he not do so?

He moved his few belongings to the Bernhard residence. The merchant insisted that he should live with him. If need be, he would put it in the contract, he said. The time not needed down at the little office in the warehouse, Harald should spend at the house, at least until such a time as the merchant would be able to get out again.

The two men were drawn together by that congeniality of spirits which is often found in persons having similar tastes. Both were lovers of books, and the long evenings were spent in the library in reading and talking. Social economy, politics, history, and religion, were all considered, and Harald could well keep up his end of the conversation on any of these topics. He himself was delighted when he discovered that his religious knowledge could be brought to bear, even as a great searchlight, on any of the arts and sciences, and illumine many a dark corner of doubt. The evenings were usually ended by the merchant leaning against his pillows listening in silence to the young man's talk.

Harald saw his opportunity. The old man was of a religious nature, but dogmatic in the extreme. Set in his beliefs and opinions, it would be worse than useless to say anything against them; but he could slowly and quietly unfold to him the beauties of the gospel plan, he could show him the desirability of living in the newer and clearer light, and then, in time, the old man might see the undesirableness of the mists about him.

He said not a word about "Mormonism," or the Latter-day Saints, or Joseph Smith, but he talked to him of "the gospel." He took him, in an easy, philosophical way, back to first principles. He discussed the why's and wherefore's of life.

"We are living as it were between two eternities. This life is but a meeting point of the past and the future. The past stretches out to an eternity; the future reaches into never ending time. Mortal birth is not the beginning of the soul's existence any more than death is its end. We are eternal beings. We are on the great highway of evolutionary progress. This life is but one of its stages. Our future course depends greatly on what we do here. One life leads naturally to another, as in school one course follows another. God is the great Schoolmaster. We are pupils. Sometimes the Master seems harsh, and we suffer. We complain

because we cannot see God's purposes. Who knows but that suffering is often a door into a higher department?"

"Where did you learn to preach so well?" asked Mr. Bernhard, one evening, after Harald had talked for half an hour without an interruption. "I think there is one more calling open to you, my young friend, if you wish to try it."

He smiled at the old man, but did not answer him directly.

"Well, I don't understand it," he continued. "Your talk is so wonderfully elevating, and although it doesn't always agree with what I have been taught to believe, I cannot find fault with it. It is simple, yet sublime; it is deep, yet free from mystery; it is solemnity itself, yet full of light as a summer's day."

"Thank you," said Harald, "I am glad to hear you say that." And the young man knew his words were having their effect. It might be very slight, but a continued play of warm sunshine will eventually melt the largest iceberg.

The merchant was certainly improving in spirits and in health. On warm afternoons, he would venture out for short walks, leaning on the young man's arm. He became much more cheerful, also; and, once or twice, he mentioned Thora's name without any display of ill feeling. Harald, however, never asked him for further information regarding her.

Not that Harald had ceased to think of her. No; she was in his thoughts more than ever, since he had received an assurance that Thora's condition was not the awful one he had at first thought. Just as soon as the business could be safely left, and the merchant himself was a little stronger, Harald intended to discover the whole truth. He was continually on the watch to learn something of her, but strangely enough she was as if dead to all whom he could approach. He watched the mails closely for any letter from her, but there was none.

Thus winter came on, and the ice filled Larvik fjord, stopping the shipping, for a time. There was little to do, and Merchant Bernhard was well enough to attend to business a short time each day. Thora was in Christiania. He had learned that much. He would now take a run to the capital by the train. He could stand the uncertainty no longer.

The day before the planned departure, he received a letter,



addressed to him in a familiar handwriting. Was the silence to be broken at last? Did it bring good news or bad? Yes, the letter was from Thora. It began:

Dear Friend Harald:

I have just learned that you are staying with my father, and I make bold to write you about him. Is he still in health?—I will not say good health—but is he able to be about and attend to his business? I have not heard from him for some months, and am anxious to know. Kindly send me a line in answer.

Respectfully, your friend,

THORA BERNHARD.

He read the short letter over and over. Not a word of greeting for him, not an indication of how she felt, only of solicitude for her father. She gave her address—street and number, and he rejoiced that it was in a respectable part of the city.

He delayed his trip for a few days. To answer the letter was a task, and it was not until he had written half a dozen that he got one to suit. In it, he told her of her father's condition, how he was improving in spirits and health, and how he, Harald, was doing all in his power to help him.

"Your letter was exceedingly meagre in news about yourself," he wrote. "Will you please answer this letter and tell me how you are getting along. I should very much like to know. Believe me, I am your father's friend, and yours, I hope. Let me help you both."

That was as far as he dared to go, though he longed to pour out his soul to her. That, he hoped, would bring an answer which would give another opportunity.

In a few days, the reply came:

You say that you are father's friend, and hope you are mine. I thank you sincerely for your kindness to father, and I pray that God will bless you out of the abundance of his riches. I do not know what father has told you about me, but I conclude from your letter that he has said very little, and you, no doubt, have wondered why I am not at home taking care of my aged parent, being a comfort to him in his old age; but I may tell you that the sweetest words I could receive would be these from him: 'Come home, daughter.'

I am wondering now what brought you to Larvik. The last I heard of you you were Headmaster of the West Akerby School. Now you are at our Larvik home, taking the place of an absent child; you are enjoying the confidence of Merchant Bernhard. I envy you, I am jealous of you.

But you asked for tidings of myself, as if I were anybody worthy of notice. No; I am 'one of the least.' I fear you would not be interested in my doings during the last year. Previous to that time, I roamed about the world a good deal, saw much of it, so much, in fact, that I wearied of it. About 'a year ago, I left the world—I hope the death of the body will not be harder than that of leaving the world was—yes; truly and verily, I separated from all that was near and dear in this world; yes, even my only near relative, my father. You, I am sure, will not care to know anything of one in such a state as I, you will not wish anything to do with her. Do I speak in parables? Well, if I do, it is because of my weakness in not wishing to lose one friend more—one who says he is pleased to call me his friend. Oh, dear friend, if you only knew! I wonder if it would make a difference in you? But are you different to humankind? I am only asking you—you may answer, if you like.

Now I shall not tell you more. If you wish to know—if you wish to know why I am an outcast from my father's house, ask me in your next letter, and I shall tell you, but I warn you fairly, for the knowledge may make you hate me forever.

The mystery deepened to Harald. The letter with its vague suggestions was a puzzle; yet his heart went out to the writer, because he read the depth of feeling between every line. He delayed not in asking Thora for the whole truth.

It was a week before the answering letter came. It was as bulky as a manuscript. He kept it until the evening, when he was alone in his room. He was in no hurry to open it. It lay on the table while he tried to glance at the paper. He put more coal in the stove, as if the task of reading it would be long and burdensome; but at last, when there was nothing else to be done, he almost feared to open it. Was it his sentence, his banishment to the land of despair? He had never before showed such signs of nervousness.

At last, he began to read. Sheet after sheet was hurriedly scanned, then he read more slowly, until he spent fully five minutes

on the last sheet. The reason was, perhaps, that his eyes were dimmed with tears.

He went to the library door and knocked. No one answered. He went in, but the servant appeared and told him the merchant had gone to bed. Going back to his own room through the parlor, he noticed a picture hanging with the glass to the wall. "How careless the servant is," thought he, as he went up to the picture and turned it around. It was a portrait of Thora. Harald understood, but he left it hanging in its proper position.

The next morning he could not wait for breakfast to be announced, so went out for a walk until he should be wanted. After breakfast, instead of going to the office as usual, he told the merchant that he wished to speak with him in the library. Harald had eaten very little, and had acted oddly, all of which the merchant noticed.

"Sit down, Harald," said Mr. Bernhard. "Don't stand up like that."

"No; I'll just stand here. I can't sit this morning."

"What's the matter with you?"

"I must give you my resignation," said Harald with an effort to be calm. "I cannot work for you longer."

"Do you want more wages? I gave you what you asked, and will increase it if you say so now; but I can't listen to your leaving me. What would I do?"

"But I have been unfair to you, Mr. Bernhard. I am a usurer here. You do not know the whole truth regarding me. What Thora Bernhard should have enjoyed, as your child, I have received."

"What do you mean?"

"Yesterday, I received a long letter from your daughter, Thora, wherein she told me her whole story."

"What! that she had become a 'Mormon'?"

"Yes."

"Well, and why should that make you desert me. Oh, God, my boy, it is bad enough as it is, but don't you desert me, too."

The old man arose and leaned heavily on the table in front of him. I couldn't help the disgrace of having such a child. I did all I could to prevent it."

"And this is why you have disowned your child!"

"Yes; is it not enough?"

Harald's face was pale, and the corners of his mouth twitched painfully.

"Then I have no right to your esteem!"

"I don't understand."

"I, too, am a 'Mormon.'"

The old man looked fixedly at Harald, as if he did not hear. Then he sank down into his chair.

"You, you, too, a 'Mormon!'" he gasped. "What does it all mean?"

"It means, Mr. Bernhard, that I, too, am one of those despised people called 'Mormons.' I am in your eyes no better than your daughter. Nay, she, brave, honest soul, is yet far above me. What I have suffered cannot compare with what she has endured. Oh, but I thought she had become something fallen and low—God forgive me for the thought—but now, I cannot praise God enough."

The old man was now quite strong, and it did not take him long to rally from the blow.

"You are a 'Mormon,' Mr. Einersen, and not ashamed of it?"

"Not ashamed, but truly grateful."

"Why did you not tell me of this before? Why should I treat you as a son, I who have made my daughter an outcast—and you are no better than she."

"Nay, not so good."

"I have treated you as a son, and this is my reward! I have listened to your fine discourses. You, no doubt, thought to make a 'Mormon' out of me also."

"In our talks, Mr. Bernhard, have I ever told you anything debasing? Have I ever advanced any doctrine that has not been according to scripture, and elevating in its nature?"

"That was not 'Mormonism.'"

"My dear friend, I have told you nothing but 'Mormonism,' pure and simple. Under any other name, you say it is true, it is beautiful. The change of name cannot change the nature of the doctrine."

"I will not argue with you! You would better go."

"Yes; I am going; but I am going to Christiania after Thora Bernhard."

"Yes; go to her. I do not care."

"But I am going to bring her to Larvik. I am going to bring her to her father."

"Not to me!"

"Yes; to you, Merchant Bernhard, you must not object. Have I not shown you by my actions what a 'Mormon' can be to you—yet even I cannot do you the good that your daughter can. Oh, you do not know what you are missing."

Harald's firmness had its effect on the old man.

"I know what religious prejudice is," continued Harald. "I know that the hate engendered by that prejudice is stronger than anything else. I know that all crimes have been forgiven but the crime of heresy. I know also that fathers have burned their daughters at the stake, because they were firm in what they believed to be the truth. I know 'Mormonism' to be the truth. Your daughter also knows it, and you should honor her the more for her fearlessness, in accepting an unpopular religion in the face of such odds."

"Harald, be kind," the old man nearly sobbed, "I know not my own mind. Leave me. Talk no more to me. I must have time to reflect."

"I will go. This afternoon, I will take the train for Christiania. I will bring back to you a daughter as precious and as pure as gold refined seven times through the furnace."

But the old man bowed his face into his hands in silence.

*(To be continued.)*

## REPLY TO ROBERTS' VIEW OF DEITY.

BY REV. C. VAN DER DONCKT OF THE CATHOLIC CHURCH, POCA-  
TELLA, IDAHO.

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### II

Above, I proved God's *immutability* from the Bible; now I prove it from philosophy, or the light of reason.

Mutation or change is the passing from one state into another. The Infinite Being is not liable to change, as change implies an imperfection in the being susceptible of it, as that being had not in the previous state what it has in the subsequent, or *vice versa*. God having all perfections must be unchangeable. Therefore, he is not a man grown into a God.

The Necessary Being is such that He could not not exist, nor exist otherwise. He cannot receive His existence, nor lose it. So He cannot change with regard to His existence; nor can He change with regard to His mode of existence. His perfections being infinite cannot increase; nor can they wane or decrease, else there would be an imperfection in Him, and He would no longer be infinite, or God. Therefore, God is unchangeable. Therefore, He never was what we are.

God is pure essence (I Am Who I Am), pure actuality or act. Change implies potentiality, liability to become what it is not.

As God is infinitely perfect, all potentiality is excluded from Him; in other words, there is no room for growth or more perfection. Consequently, no possibility of change. Therefore, God was never without the fullness of the Godhead, consequently, never a man.

NOR CAN MAN EVER BECOME A GOD.

Man is finite or limited in everything, ever changeable and

changing, ever susceptible of improvement. What is finite can never become infinite. Supposing man grown or improved for billions of years; after that immense period, he could begin over again improving for billions of years, and yet ever remain short of infinite perfection, as no number of finite things can make the infinite. There is and always shall be a first and a last, to which could be added more and more. "When a man hath done, then he shall begin, and when he leaveth off, he shall be at a loss" (Ecclesiasticus 18:2).

A being cannot be at the same time infinite and finite, necessary and contingent, compound and simple, unchangeable and changeable, eternal and temporary, omnipotent and weak, actual being and potentiality, etc., etc.

Now if God were an exalted man, He would have all those contradictory attributes at the same time, which is absurd. Therefore, it is an utter impossibility that God should be an exalted man.

As to man becoming God, the idea is absurd. With far more reason might we contend that the gnat will develop into a lion, and the animalcules which we swallow in a sip of water will grow into gigantic giraffes and colossal elephants, as there is infinitely less distance or difference between those respective animals than between the most perfect creature and the Creator, the finite and the infinite. Bring all the scientists of the world together, the Darwins, the Huxleys, the Tyndalls, the Pasteurs, the Kochs, the Teslas, the Edisons, etc., etc., supply them with the most ingenious machinery, and the most complicated instruments, and with unlimited material, let them make, I will not say an imitation sun or moon, but simply a little worm as we often unconsciously crush under our feet, or let them produce not the magnificent lily or rose, but a tiny blade of grass. Before such a task, apparently so insignificant, those profound mathematicians, naturalists and chemists, will throw up their hands in utter impotence. Expert mixers can indeed make wines in their laboratories, but will President Roosevelt or Emperor William, or other sovereigns, ever give them an order to manufacture a little bunch of grapes or a few of the commonest berries?

What frequent accidents are there on our railroads, despite

most careful and most attentive trainmen! Yet a collision never occurred between the millions of suns, stars, and planets that whirl, rush, tear and bound wildly along their prescribed pathways for thousands or millions of years, at the rate of over one thousand miles a minute (our earth), and three thousand miles a minute (the planet Arcturus). Notwithstanding the bewildering speed of their movements, the stars and planets float through space with such regularity and precision, and along such well defined paths, deviating neither to the right nor to the left, that astronomers can foretell to a nicety—to within a minute—at what point in the heavens they may be found at any future time, say next month, next year, or even next century. They can indeed predict transits and eclipses; but suppose astronomers from New Zealand on their way to America to observe this fall's moon eclipse, meet with an accident in mid-ocean, would they at once send this wireless telegram to the United States' star-gazers assembled say at Lick Observatory: "Belated by leak. Please retard eclipse two hours that we may not miss it." As well might all the telescope-men in the world combined, attempt to fetch down the rings of Saturn for the construction of a royal-race track as pretend to control movements of the heavenly bodies.

The helpless babe of yesterday may indeed rival Mozart, Hayden and Paderewski, but tomorrow he may rise with lame hands and pierced ear-drums; and millions of worshipers of the shattered idol are powerless to restore it to the musical world. Still Jesus healed the blind, the deaf and the palsied, by a mere act of His will, even without speaking a word.

"We have this treasure in earthen vessels" (II Cor. 4:7).

"Seeing I have once begun, I will speak to my Lord whereas I am dust and ashes" (Genesis 18:27). "In the morning man shall grow up like grass and flourish, in the evening he shall fall, grow dry and wither" (Psalm 89:6). "*Can man be compared with God*, even though he were of perfect knowledge" (Job 22:2). "None is good but God alone" (Luke 18:19). "Of his greatness there is no end" (Psalm 144:3). "All nations are before Him as if they had no being at all, and are counted to Him as nothing and vanity. To whom then have you likened God, or what image will you make for Him? It is He that sitteth upon the globe of



the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in. All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen because the wind of the Lord had blown upon it. Indeed, the people is grass" (Isaiah 40: 17, 18, 22, 6, 7). "He that bringeth the searches of secrets to nothing, that hath made the judges of the earth as vanity—hath measured the waters in the hollow of His hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance" (Isaiah 40:23-12).

An Ingersoll might sneer and cry out: Surely Isaias had no idea of the size of the earth. Even though he did not know that the globe is such an immense ball, and that the volume of the sun is one million two hundred thousand times greater than the earth, and three hundred thousand times its weight, God who inspired the Prophet knew infinitely more about it than our conceited astronomers.

I fear Mr. B. H. Roberts will be inclined to think God jealous because he gives man no show for comparison with Him. This would certainly be a less blunder of the Utah man, ("I will not give my glory to another") (Isaiah 42:8) than his contention, which is a mere echo of Satan's promise in Paradise: "You shall be as gods" (Genesis 3:5).

Man is indeed capable of progress, but his forward movement is slow, and in some matters his attainments remain stationary; for instance, nothing has been added to philosophy since the days of Aristotle, and nothing to geometry, since Euclid. Both of these geniuses lived over three hundred years before Christ. Conclude we then with the Psalmist: "All my bones shall say: Lord, who is like to Thee?" (Psalm 34:10).

#### THE UNITY OF GOD.

I. The first chapter of the Bible reveals the supreme fact that there is but One Only and Living God, the Creator and moral Governor of the universe. As Moses opened the sacred Writings by proclaiming Him, so the Jew, in all subsequent generations, has continued to witness for Him till from the household of Abraham,

faith in the one only living and true God has spread through Jerusalem, Christianity, and Mahometanism well nigh over the earth.\*

Primeval revelations of God had everywhere become corrupted in the days of Moses, save among His chosen people. Therefore, the first leaf of the Mosaic record, as Jean Paul says, has more weight than all the folios of men of science and philosophers.

While all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One Only Living God. If we are asked how it was that Abraham possessed not only the primitive conception of the Divinity, as He had revealed Himself to all mankind, but passed through the denial of all other gods, to the knowledge of the One God, we are content to answer that it was by a special *divine revelation*. †

The record of this divine revelation is to be found in the Bible. "Hear Israel: Our God is one Lord." "I alone am, and there is no other God besides me" (Deut. 6:4 and 32:39). "I am the first and I am the last, and after me there shall be none" (Isaiah 44:6; 43:10). "I will not give my glory to another" (Isaiah 42:8; 45:5, etc., etc.)

And as Mr. Roberts admits that our conception of God must be in harmony with the New Testament, it as well as the Old witnesses continually to One True God. Suffice it to quote: "*One is good, God,*" (Matthew 19: 17). "Thou shalt love the Lord thy God" (Luke 10:27). "My Father of whom you say that He is your God" (John 8:54). Here Christ testified that the Jews believed in only one God.

"*The Lord is a God of all Knowledge*" (1 Kings 2.) ("Mormon" Catechism v. Q. 10 and Q. 11).

"Of that day and hour *no one knoweth*, no not the angels of heaven but *the Father alone*" (Matthew 24:36).

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\* "Hours with the Bible," by Geikie, Vol. 1, chapters 1, 2.

† "Chips from a German Workshop," by Max Muller, vol. 1, p. 345-372.

*No one knoweth who the Son is but the Father*" (Luke 10:22).

*Therefore, no one is God but one, the Heavenly Father.*

In another form: The All-knowing alone is God. The Father alone is all-knowing. Therefore the Father alone is God.\*

From these clear statements of the Divine Book, it is evident that all the texts quoted by Mr. Roberts do not bear the inference he draws from them; on the contrary, they directly make against him, plainly proving the unity of God.

First then, if God so emphatically declares both in the Old and in the New Testament that there is but one God, has any one the right to contradict him and to say that there are several or many Gods? But Mr. Roberts insists that the Bible contradicts the Bible; in other words, that God, the author of the Bible, contradicts Himself. To say such a thing is downright blasphemy.

The liability to self-contradiction is characteristic of human frailty. It is incompatible with God's infinite perfections. Therefore, I most emphatically protest that there is no *real* contradiction in the Bible, though here and there may exist an *apparent* one.

Let me premise that the name God, Elohim, is applied (1) to the one true God; (2) to false gods and idols; (3) to representatives of God, such as angels, judges, kings; (4) to the devil, at least in this phrase: the god of this world.

I beg to observe, first, that whenever the plural *gods* occurs in Holy Writ, it is in sense (2) or (3); *i. e.* it is meant of false gods or of representatives of God; secondly, that plural is generally put in opposition to the singular Jehovah or Lord, who is emphatically mentioned as the sovereign of the gods in every instance, alleged or allegeable.†

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\*To the exclusion of another or a separate divine being, but not to the denial of the distinct Divine Personalities of the Son and the Holy Ghost in the One Divine Being.

† "There is none like thee among the gods, O Lord" (Psalm 85:8). "Our God is not like their gods" (Deut. 32:31). "Who is God besides the Lord?" (Psalm 17:32). "Their gods have no sense" (Baruch 6:41). "The Lord is terrible over all the Gods; because all the gods of the gentiles are devils, but the Lord hath made the heavens" (Psalm 95:4, 5). "Neither is there any nation so great that hath gods so nigh them as our God is present to all our petitions" (Deut. 4:7).

Now, all these Bible expressions point to the clear inference that this Sovereign or Supreme God is the only true God. Consequently, these very texts, instead of proving Mr. Roberts' contention, plainly disprove it, demonstrating that there is but one God. "Thou alone art God" (Psalm 85:11).

Two of these texts, for instance, have the significant qualification: Being *called* gods. A man must not be a lawyer to know that the fact that not a few quacks and clowns are *called* doctors does not make them such. "Although there be that are called gods either in heaven or on earth (for there be gods many and lords many); yet to us there is but one God" (I Corinthians 8: 5, 6). Jesus answered, referring to Psalm 82, 6, "Is it not written in your law: I said you are gods? If he *called* them gods to whom the word of God was spoken" \* \* \* (John 10: 34, 35). Neither Christ nor Paul say that they *are* or *were* gods, but simply that they were called gods. Bear with me for further quoting: "I have said you are gods, and all of you the sons of the Most High. *But you shall die like men,*" etc. (Psalm 82: 6-7). How unlike the true God, the *Immortal* King of ages.

Wherever Elohim occurs in the Bible, in sense 1, (meaning the True God) it is employed with singular verbs and singular adjectives.

Had the Mormon Church leaders known Hebrew, the original language of the book of Moses, and nearly the whole of the Old Testament, they would not have been guilty of the outrageous blunders perpetrated by the writers of the Pearl of Great Price and of the Catechism, as appears on pages 24, 25, 26, 27, of the latter book: "They organized and formed (that is the gods) the heavens and the earth \* \* \* and the Spirit of the Gods was brooding upon \* \* \* What did the *Gods* do on the second day? etc. The Gods, said let their be light \* \* \* and they [*the Gods*] *comprehended the light, for it was bright.*" (Whoever heard of a dark light? But even had the light lacked brightness, would the gods have been powerless to comprehend it?) The original had singular verbs in all those sentences and unlike our imperfect English, which has the same form in the singular and in the plural, the Hebrew, the Greek, the Latin, the Syriac, etc., have different terminations in the plural from the singular.

Had Joseph Smith and his partners not been ignorant of those ancient languages in which were written the original text and the oldest versions of the Bible, their revelations would, at least in reference to the Creator have tallied with the revelations of Moses.

One of the strongest and clearest proofs of the unity of God, is God's solemn revelation of himself as Jehovah, prefaced by the emphatic statement: "*I am Who Am. Thou shalt say to the sons of Israel: I Am sent me to you, (that is: The one who said, I Am Who Am, sent me to you)*" (Exodus 3:14). "Jehovah, the God of your fathers—I am Jehovah" (Exodus 6:2)

If there ever was an occasion on which God should have disclosed his unity or his plurality, it was certainly then when Moses ventured to demand the credentials of his mission. God used singular verbs whenever referring to himself. He said: *I am*, not *we are*. He calls himself by the singular noun *Jehovah*, which, unlike the plural *Elohim*, is applied only to the one true God. This name Jehovah occurs one hundred and sixty times in Genesis alone.\*

II. *The Father, the Son and the Holy Ghost are one and the same identical Divine Essence or Being.*

A. "I and the Father are one" (John 10-30). Christ asserts his physical, not merely moral, unity with the Father.

"My sheep hear my voice \* \* \* and I give them everlasting life; and they shall not perish forever, and *no man shall pluck them out of my hand.*"

The following argument by which Christ proves that no man shall pluck his sheep from his hand, proves His consubstantiality, or the unity of His nature or essence with His Father's:

*My Father who gave me the sheep is greater than all men or creatures, (v. 29) and therefore no one can snatch the sheep or aught else from His hand. (Supreme or almighty power is here predicated of the Father).*

Now, I and the Father are one (thing, one being) v. 30. (*Therefore, no one can snatch the sheep or aught else from my hand.*)

To perceive the full meaning and strength of Jesus' argu-

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\* J. Corluy S. J. "*Spicilegium*," Volume 1. Com. 2. See also Smith's Bible Dictionary, word God.

ment, one must read and understand the original text of St. John's Gospel, that is, the Greek; or the *Latin* translation: *Ego et Pater unum sumus*.

If Christ had meant *one* in mind or *one morally* and not *substantially*, He would have used the masculine gender, Greek *eis*, (*unus*)—and not the neuter *en*, (*unum*)—as He did. No better interpreters of our Lord's meaning can be found than His own hearers. Had He simply declared His moral union with the Father, the Jews would not have taken up stones in protest against His making Himself God, and asserting His identity with the Father. Far from retracting His statement or correcting the Jews' impression, Jesus insists that as He is the Son of God, He has far more right to declare Himself God than the Scripture had to call mere human judges gods, and he corroborates his affirmation of his *physical* unity with his Father by saying: "The Father is in me, and I am in the Father," which evidently signifies the same as verse 30: I and the Father are one and the same individual being, the One God.

The preceding argument is reinforced by John 14, 8-11: "Philip saith to Him: Lord, show us the Father, \* \* \* Jesus saith: So long a time have I been with you and thou hast not known me. Philip, *he that seeth me seeth the Father also*. How sayest thou: Show us the Father. Do you not believe that *I am in the Father and the Father in me?* The words that I speak I speak not of myself. But the Father who abideth in me, He doth the works. Believe me that I am in the Father and the Father is in me. What things soever the Father doth, these the Son also doth likewise (John 5:19.)

These words are a clear assertion of the *physical* unity of the Son and the Father. It is plain from the context that Christ means more than a physical *resemblance*, no matter how complete, between Him and His Father. Of mere resemblance and moral union could never be said that one is the other, and that the words uttered by one are actually spoken by the other.

To see the Son and the Father at the same time in the Son, the Son and the Father must be numerically one Being. Now Christ says: "He that seeth me seeth the Father." Therefore, He and the Father are numerically one Being.

Again, if the speech and the acts of the Son are physically

the words and the works of the Father, the Son and the Father are physically one; indivisible, inseparably one principle of action, therefore, one Being. Now Christ tells us that His words and works are physically the words and works of His Father. Therefore, the Son and the Father are one indivisible, inseparable principle, and therefore identical Being: Let no one object: Is not the word and the deed of the agent, the word and the deed of His master or employer? Christ is more than his Father's agent. An agent could indeed say that his utterances and his actions are dictated or prompted by his master, but he could never say what Christ said: The words I utter are actually, physically spoken by my Father while I speak them; and the works I perform are actually, physically, performed by my Father. Is the Son, then, like the phonograph or the machine, the instrument of the Father? Nay, he is more than that. Being together with His Father, the one equally intelligent and equally efficient principle of action, the words and works are simultaneously both the Son's and the Father's.

There remains to prove that the Holy Ghost is inseparably one with the Father and the Son. *There are three who give testimony in heaven, and these three are one* (I John 5:8).

As Christ proved his identity and unity with the Father by the texts quoted: "*The words that I speak I speak not of myself. But the Father who abideth in me He doth the works;*" so He now shows His unity with the Holy Ghost by almost the selfsame sentences: "When the Spirit of Truth will have come, He will teach you all truth; for *He will not speak of Himself, but He will speak whatever He will hear*, and will announce to you the things to come. He will glorify me, because *He will receive of mine and announce to you: whatever the Father hath are mine.*"\* Therefore I said: because he will receive of mine and announce it to you" (John 16:13-15).

That the Holy Ghost is one with the Son, or Jesus, is proved also by the fact that the Christian baptism is indiscriminately

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\* In the Old Testament, the foreknowledge of future events was ever spoken of as an incommunicable attribute of Jehovah (Isaiah 41:22, 23; 44:7; 45; 11; Daniel 2:22, 47; 1; 42, etc.) As whatever the Father hath is the Son's, therefore, also, the knowledge of the future.

called the *Baptism of the Holy Ghost, the Baptism in or with the Holy Ghost and the Baptism of or in Jesus*: "He [Christ] shall baptize *in the Holy Ghost and fire*" (that is the Holy Ghost acting as purifying fire) (Matthew 3:11); "have you received the Holy Ghost? *We have not so much as heard whether there be a Holy Ghost.*" He said: "*In what then [in whose name then] were you baptized?*" Who said: "*In John's baptism \* \* \** Having heard these things *they were baptized in the name of the Lord Jesus*" (Acts 9. 2, 5). All we who are *baptized in Christ Jesus*" (Romans 6:3).

B. Although the systematic doctrine of the Blessed Trinity, that is, of three Divine Persons (not three Gods) in one God, is a gradual development in the Church, nevertheless the distinction of the human and divine natures in Christ is found in the writings of St. Ignatius, disciple of the Apostle St. John, and Bishop of Antioch, who, because of his faith, was devoured by lions by order of Trajan, A. D. 107. Fifty and sixty years later, different Fathers, among whom Tertullian ("Adv. Marc" IV. 25, and "Adv. Wax." 2), Athenagoras ("Leg" 10:24, 44), and Clement of Alexandria ("Strom" III:12) are the most famous, taught there are three Divine Persons in one God; that these three, the Father, the Son and the Holy Ghost, are equal to each other and are one in substance.\*

### III. *Pagan Witness to the Unity of the Christians' God.*

As the Roman historian Tacitus, in his account of the Jews, wrote: "The Jews have no notion of any more than one Divine

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\* The manifestation of the three Divine Persons at our Lord's baptism could be interpreted as if there were three distinct beings in God, or three Gods, if such interpretation were not precluded by God's emphatic revelation of his Divine Unity. There was, on that memorable occasion, a twofold divine witnessing to Christ as Son of God come in the flesh to redeem mankind. In order to find in that event anything in support of the "Mormon" tenets, there should have appeared above the Son two glorious exalted men both pointing to him; whereas, only a voice was heard, and a dove was seen. Nor can we argue from the voice that the Father must have a mouth, and therefore a body; with greater reason might we maintain that the Holy Ghost is a pigeon, as a dove was visible; whereas, the organ of the voice was not.



Being, and that known only to the mind." Other pagans bore similar testimony concerning the unity of God. In his letter to the Emperor Trajan, (A. D. 98-117) Pliny, governor of Pontus, said among other things: "They [the Christians] assemble on certain days before sunrise to sing hymns of praise to Christ, their God. \* \* \* They submit to torture and death rather than invoke the gods."

And Celsus, the forerunner of our modern infidels, thus slandered the early Christians: "Confessing that these are worthy of *their God*, they desire to convert none but fools, and vulgar and stupid and slavish women and boys."

One more. Cæcilius wrote: "What monstrous notions \* \* \* they [the Christians] fabricate that that *God* of theirs, whom they can neither show nor see, should be inquiring diligently into the characters, the acts, nay the words and secret thoughts of all men! \* \* \* Most of you are in want, cold, toil, hunger, and *your God* suffers it."

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#### EVENING SONG.

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When the sun sinks in the west behind the golden clouds  
Which change, as twilight deepens, and dress in purple shrouds;  
'Tis then the earth is quiet, all nature seems to rest;  
Zephyrs gently stir the leaves from mead to hill-tops' crest

'Tis then the breath of evening comes forth in solemn lay;  
It is the herald of the night, a requiem of the day;  
The trees bow in submission; all life, from sky to sod,  
Is wrapt in twilight hour, in sweetest praise to God.

—MATHONIAH THOMAS.

# BISHOP EDWARD HUNTER.

BY OSCAR F. HUNTER, SALT LAKE CITY, UTAH.

## IV.

### EARLY LIFE IN THE CHURCH.

Soon after his baptism, Edward Hunter was visited by Elder Hyrum Smith, the Prophet's brother. He attended conference at Philadelphia, and subscribed liberally to the building of the Nauvoo House and the Temple. He says that he felt thankful and satisfied and rejoiced very much in hearing the glad tidings of great joy; and felt also that he could not do too much to assist in building up the kingdom of God, for it was so different from anything that he had ever heard, and, at the same time, something so precious that he felt it an answer to his earnest watching and praying.

While he and Hyrum Smith were walking along the banks of the Brandywine, their conversation turned upon the subject of the dead. Brother Hunter inquired about his children whom he had lost, particularly a little boy, George Washington by name, to whom he was devotedly attached. "It is a pretty strong doctrine," said Elder Smith, "but I believe that I will tell it. Your son will act as an angel to you, not your guardian angel, but an auxiliary angel to assist you in extreme trial." The truth of this was manifested to him about a year and one-half later when his little boy appeared to him. He says in his record:

I was very much depressed in spirit, the way before me being hedged. When I retired to rest, I prayed to the Lord for assistance that I might carry out the labor devolving upon me. As I was about going to sleep, my son, George W., appeared to me. His death, at the age of three, he being my only son, was a great blow to me. In appearance, he was the same as in actual life, but more perfect, with the same blue eyes and light, curly hair, and fair complexion. While in vision, I was very anxious to have him come to us, and said to him, "If you will stay, I will direct you right, and carefully watch over you, and see that you do not depart from the path of truth; and chastise you if

it is necessary." George smiled, and, with the same familiar voice, said to me, "George has many friends in heaven." He then departed from me.

In September, 1841, Brother Hunter visited Nauvoo, and remained with Joseph and Hyrum much of the time, listening with great joy to the wise counsel, inspired by the Spirit of God, that fell from the lips of the Prophet and Patriarch. While there he purchased a farm and six town lots, and decided thereafter to make Nauvoo his permanent home. He then returned to Pennsylvania and disposed of two of his farms, investing much of the means in merchandise, and in June, 1842, removed to Nauvoo with his family. He brought along about seven thousand dollars in goods of different kinds which he placed in the hands of the Prophet to be used for the general advancement of the work of God. He immediately set about improving his property, in and about Nauvoo, furnishing many hands with employment.

About this time the Prophet Joseph was pestered very much with law suits, and he also invested heavily in the purchase of land. Brother Hunter assisted the Prophet, according to the Prophet's own words, in one year, to the extent of fifteen thousand dollars, which amount was given cheerfully, for he was naturally liberal, and wrapped up in his religion for which he felt willing to make any sacrifice. He prospered upon his farm, making great improvements thereon, building hedges, and beautifying his city lots, fifteen in number. One year he raised over seven thousand bushels of grain on his farm, which was situated east of Nauvoo. He was so liberal in his donations to the Church that Joseph finally told him that he had done enough, and to reserve the rest of his property for his own use.

Like all the other Saints, he was a sharer in the persecutions that were directed against the people at that time, and it was only about a year after taking up his residence in Nauvoo, that he, with several of the brethren, was taken to Carthage accused of treason against his country. It must have been a great trial to this patriot who had so tenaciously observed the laws of his country from boyhood, and who regarded his native land with the greatest love and reverence, to be thus accused of the highest crime against his country. That it was a trumped-up charge, was evident not only from the patriotic feelings of this

noble man, but also from the fact that no one appeared against them. The charge was therefore dismissed, and they were set at liberty and returned home.

Brother Hunter was at the trial of the Prophet at Springfield when Judge Pope, after a verdict of acquittal had been rendered, ordered the clerk of the court to place it upon record that the "Mormon" leader should not be tormented any longer by such vexatious and false persecutions. During these troublesome times, the Prophet was hid up for long periods in the house of Brother Hunter, who, being chosen as one of his life-guards, enjoyed his utmost confidence. The Prophet was hunted and persecuted by his enemies continually. It was while he was under Bishop Hunter's roof, during one of these seasons of retirement, that the latter part of the revelation on baptism for the dead was received by the Prophet; and it was from the Prophet, during this period, that many blessings and promises, in recognition of his friendship and fidelity, were given to Edward Hunter. On one occasion, the Prophet said to him: "It does me pleasure to say to you, Brother Hunter, that I have inquired of the Lord concerning you, and I find that you and yours are favorable in the sight of God." "I remarked," says Brother Hunter, "that I hoped that it was so. He said, 'it is so,' and we rejoiced together." Brother Hunter's record says, speaking of the Prophet: "He said to me that I could have of him what no other man could have," and further: "I prophesy that you shall bring all your father's house into the kingdom of God; this is according to the Spirit of the Lord;" and further: "I know your genealogy, you are akin to me, and I know what brought you into the Church; it was to do good to your fellow men, and you can do much good." It was also while under Brother Hunter's roof that the latter often heard the Prophet say: "I will rest, and put the burden of duty on the shoulders of the Twelve."

Brother Hunter was one of the city council of Nauvoo when the resolution was passed authorizing the abatement of the *Nauvoo Expositor*, a sheet established by apostates and bitter enemies of the Church, for the purpose of stirring up violence against the Latter-day Saints. The act of abatement was magnified by the enemies of the Saints, and invested with all the sensation of which

it was capable, the brunt of the censure being laid upon the heads of the leaders of the Church. Mass meetings were held with the purpose of placing the responsibility upon the Prophet, that his enemies might do him the more harm, and better oppose the Church in general. At the Prophet's request, Brother Hunter visited Springfield to interview Governor Ford, and to present matters in Nauvoo in their proper light; and also to ask him to use his influence to allay the excitement which had now set in against the Saints. Brother Hunter continues: "He sent Porter Rockwell to tell me to call and see him. When I called upon Joseph, he said, 'I know that you always wished that you might have been with the Church from the beginning.' He then said, 'if you will go to Springfield and see Governor Ford, it shall be with you as if you had been with the Church from the beginning.'" The parting words of the Prophet to Brother Hunter were these, "You have known me for several years; you say to the governor, under oath, everything good and everything bad you know of me." Brother Hunter was accompanied upon his errand by J. Bills and P. Lewis, and they were followed for miles by officers who sought to arrest them; but, having the promise of the Prophet: "You shall go and return in safety," they were not overtaken, and arrived at their destination in due time. They called at Governor Ford's home where they met his wife, the governor having gone to Carthage. When she looked at the letter of introduction which they bore, she said, "I know you, Mr. Hunter, I saw you at Mr. Smith's trial." To which Brother Hunter replied, "Yes, I recollect seeing you with Judge Pope's daughter." She assured them, in a friendly way, that his excellency would not take action either for or against them, until he had seen Mr. Smith. Returning to Nauvoo, they found everything in commotion and excitement, and learned that Joseph and Hyrum had given themselves up and gone to Carthage. Concerning his impressions, Brother Hunter says: "I felt that the Prophet had been killed, as there appeared to be a veil before our eyes. We met over one hundred citizens assembled together, intoxicated, and rejoicing over something that seemed to please them very much. I met one crowd and spoke to them, and asked why there was so much commotion. They answered me by saying, 'We have got Joe and Hi Smith in jail.' I asked them

what they were going to do with them. 'Kill them, we expect,' was the reply. We got along without being known as 'Mormons,' although we had to travel without food for ourselves and our animals."

He and his companions reached Nauvoo safely and without being detected, on June 27, 1844, on the day, and about the hour, that the Prophet and his brother Hyrum were killed. Brother Hunter's narrative proceeds:

Next day their bodies were brought from Carthage to Nauvoo. We formed two lines to receive them. I was placed at the extreme right to wheel-in or counter-march after the corpses, and march to the mansion. As the procession passed the Temple, I observed crowds of Saints lamenting the loss of our beloved Prophet and Patriarch. The scene was enough to almost melt the heart of man. Colonel Brewer, a United States official, myself, and others, carried the body of Joseph into the Mansion House. When we went to the wagon to get the corpse, Colonel Brewer remarked, taking up the Prophet's coat and hat which were covered with blood and dirt: 'Mr. Hunter, look here, vengeance and death await the perpetrators of this deed!'

At midnight, Brother Dimick B. Huntington, G. Goldsmith, William Huntington, and myself, carried the body of J  seph from the Mansion House to the Nauvoo House, and put Joseph's and Hyrum's bodies in one grave. Their death was hard to bear, it was almost more than we could endure. Many were not then aware that Joseph had prepared for the kingdom to go on, by delivering the keys to the Twelve, and rolling off the burden from his shoulders on to theirs.

President Brigham Young and most of the Twelve were away at the time, and great sorrow and grief prevailed in the houses of the Saints. "On returning from the burial, we understood," says Brother Hunter, "that the Nauvoo Legion had given up all their fire arms and ammunition. The defense of the Polanders against Bonaparte came to my mind, and I called Sister Knowlton, and asked her if they had any fire arms." She said that they had four guns hidden in the wool rolls. I told her to gather all the scythes and fasten them on poles, as soon as we arrived at Nauvoo. I had a blacksmith shop, and we were all night fastening scythes to poles, preparing for the attack of the mob, but the counsel of Willard Richards was, "Leave the event with the Lord," which we were indeed willing to do.

*(To be continued.)*

## OUR FATHER ADAM.

BY CHARLES W. PENROSE, OF THE PRESIDENCY OF THE SALT LAKE  
STAKE OF ZION, AND EDITOR OF THE "DESERET NEWS."

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The subject of the personality of our Father Adam has been discussed in many circles recently, and calls for some explanation for the information of the Latter-day Saints. A learned professor of theology has obtained notoriety by the assertion of his conviction that Adam, as spoken of in the book of Genesis, is a myth. The gentleman has a right to his opinion, no matter how much it may be at variance with the beliefs of other people; but such notions when indulged in, particularly if not grounded upon the most positive evidence, tend to unsettle people's minds as to the reality of everything historical in holy writ, and lead to the repudiation of the scriptures as containing anything authoritative and divine.

There has been much discussion in Mutual Improvement associations, and in theological classes of the Sunday schools, over the exact status of "the first man Adam" in the doctrines of our Church. Some remarks concerning him by President Brigham Young, in a discourse delivered in this city many years ago, have been commented upon, added to, and sometimes misinterpreted, in a manner that has led to considerable confusion and misunderstanding. The views then expressed were uttered in a single sermon, which created so much comment that the speaker did not afterwards enter into further details or explanations. He probably felt as did the Savior, who exclaimed, when talking to His disciples on points that they did not understand, "I have many things to say unto you, but ye cannot bear them now."

The substance of President Young's declaration was, that the

person who was placed in the Garden of Eden and became the great progenitor of the human race, is "our Father and our God." He said further, "and is the only God with whom we have to do." Careful reading of the entire address will show that President Young comprehended much more on this subject than he then made known, and that he regarded our Father Adam as the being who will stand, in eternity, at the head of the human family as the great Patriarch and ruler over all his posterity, and the Parent with whom they will have personal association and intercourse, as the representation and embodiment to them of all that constitutes the individuality of the Godhead.

The question, who was Adam previous to his earthly career? is answered by direct revelation. There need not be any dubiety on that point. He was Michael, the Prince, the Archangel. At the great gathering of his earthly descendants, three years previous to his departure, in the valley of Adam-Ondi-Ahman, the Lord appeared to Adam and administered comfort unto him, saying: "I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever."—Doc. & Cov., Sec. 107: 53, 55. It is also declared by revelation that he is the "Ancient of days," spoken of in Daniel vii: 13-22.

If we were fully informed as to the status and names in their pre-existent state of persons who have figured prominently in the affairs of this earth, as prophets, high priests, statesmen, rulers, warriors and leaders among their fellows, we would understand better than we do now the reasons for their distinction, and be able to give them their proper recognition. But a veil is drawn between us and our former estate, and while the doctrine of our pre-existence has been clearly revealed, our history, position and cognomens are not made manifest. Joseph Smith, the prophet, often told his brethren that they did not know him, and the same may truly be said of his successors and their associates in the great work of this dispensation. But we know by revelation that Adam was Michael before he came into this world as the Father and head of the human race, as Jesus was Jehovah before he was born of the virgin Mary and became the babe of Bethlehem.

When we speak of Adam, we talk merely about a man, whose body was fashioned out of the earth and who was subject to the



laws that govern this globe. He accomplished the work for which he came here. With Eve his wife, whom God gave to him in the garden, he commenced the peopling of this earth; and in partaking of the fruit of the tree of the knowledge of good and evil, he knowingly disobeyed the commandment not to eat of it. Eve had already partaken of it. The sentence of banishment from Eden would consequently fall upon her. Adam would then be left alone in the garden. He, therefore, chose what he deemed the least of two evils, and broke the prohibitory command, that he might fulfill the greater law: "Increase and multiply and replenish the earth." As the Book of Mormon declares, "Adam fell that man might be, and men are that they might have joy. And the Messiah cometh in the meridian of time that he may redeem the children of men from the fall."—II Nephi, ii: 25.

There has been some questioning as to the meaning of Paul's statement: "The first man Adam was made a living soul, the last Adam was made a quickening Spirit."—I Cor. xv: 45. The Apostle was speaking of Christ as the quickening power of the resurrection. Adam was the beginning of the natural generation of man. Christ was the beginning of the regeneration. In this initial position Adam was "the figure of him that was to come."—Rom. v: 14. But "the first man," (in this connection) was "of the earth, earthy; the second man is the Lord from heaven." Paul made this simile merely to show that as Adam was first in the order of the earthly creation, so Christ is first in the resurrection and in the work of the redemption of Adam's race.

The penalty of death came to Adam and Eve as the wages of sin. The effects of "the fall" came upon all their posterity. Thus it is written, "As in Adam all die," but it is added, "so in Christ shall all be made alive." The death pronounced upon Adam meant the same as it means to his descendants. It was the returning to dust of that which came from the dust. Therefore, when the man Adam was no more, the great Michael still lived, and was the greater for the experiences through which he had passed, in mortality. He left nothing on earth but that which came from the earth, and even that belongs to him through the atonement of Christ, who is "the resurrection and the life," and who will bring forth from the graves every one who, in this world, has obtained

a material body and breathed the breath of life. Adam will then, with Eve at his side, stand at the head "of a multitude quickened and raised from the dead." "Thousand thousands will minister unto him, ten thousand times ten thousand will stand before him," while he who was the Son of Man will also appear in his presence, and there will be "given him dominion, and glory and a kingdom, that all people, nations and languages shall serve Him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii: 14.

It will be argued, doubtless, by persons who do not understand, that the death which was to be the penalty upon our first parents for breaking the commandment as to the forbidden fruit, could not be that which is called "the temporal death," because the word was, "in the day that thou eatest thereof thou shalt surely die," and Adam did not die until he was nine hundred and thirty years of age. But modern revelation explains this, by showing that the "day" spoken of was one of the Lord's days, measured by the diurnal revolution of the great planet nearest to the throne of God, which takes a thousand of our years. Thus Adam and all the patriarchs in the early generations died within the limit of "one day with the Lord." The spiritual death, which also followed disobedience, was "banishment from the presence of the Lord." Redemption from both the spiritual and the temporal death comes through the atonement of our Lord and Savior Jesus Christ.

The important position occupied by that Being who stands at the head of the human race, ought to be recognized by all his posterity. It was on the principle of the patriarchal order, in which the father is the priest and chief of the family, and will hold that place to all eternity, that President Young proclaimed the supremacy of that person who is our Father and our God, because of our personal relationship to him. Michael who, in his earthly career was Adam, was one of the three exalted persons who engaged in the formation of this globe. Elohim, Jehovah and Michael were associated in that mighty work. When God spake "in the beginning," he gave direction to other divine persons and said, "Let US do thus and so," and they obeyed him and acted in harmony with Him. The Eternal Elohim directed both Michael and Jehovah, and

the heavenly hosts obeyed them. When Adam was formed "out of the dust of the earth," he worshiped the great Elohim, the Eternal Father of us all. So do we. Our prayers are offered to that Almighty Being who is "God over all, blessed forever."

President Young so taught the Church. He made frequent references to that supreme Deity in numerous discourses that are published. In the same sermon wherein brief allusion is made to the position occupied by Adam, or Michael, he used this language: "I was trying to think of the place where God is not, but it is impossible, unless you can find empty space; and there I believe he is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord in the great day of accounts." He quoted and endorsed the sayings of the Psalmist beginning: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" This shows that he fully believed in a Being who is above and superior to all such individuals as Adam, or Michael, no matter how great may be their power and authority on earth or in heaven.

President Young, in a discourse published in Vol. I Journal of Discourses—the same volume as that to which we have alluded, made this remark: "All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world and created every living thing upon it to act in its sphere and order." He said further: "The Lord Almighty is in the midst of all his creatures that are scattered abroad among the nations of the earth, and does his pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; his attention is at once so minute and so extensive. He presides over the worlds on worlds that illuminate this little planet and millions on millions of worlds that we cannot see; and yet he looks upon the minutest object of his creations; not one of these creatures escapes his notice; and there is not one of them but his wisdom and power has produced." We might quote extensively from the discourses of President Young to show that he believed in a supreme, all-governing, all-seeing, all-knowing Deity, who is to be worshiped and implicitly obeyed, by our Father Adam as well as by all his posterity over

whom he will preside as the head of the human family on this earth.

Jesting is very common about our Father Adam and our mother Eve, and their names are frequently bandied about with ribald remarks. These are entirely out of place, when we consider the dignity which truly attaches to those exalted beings as the progenitors of the human race. They may be regarded as myths by the uninformed, and as mere characters in an allegory, but we shall find in eternity that they are veritable persons, with whom we shall feel highly honored to associate, and who will command our respect and obedience as the great father and mother of us all. God's house is a house of order, and the time will come when every individual will stand in his or her own place and authority, and then our regal father and mother will be properly recognized. With this understanding, we shall at least treat them in the present with due respect.

The question is sometimes asked, "Do we worship Adam?" The answer is, we honor him in his station. We expect to be associated with him in eternity. We shall look to him as our father and personal director "with whom we have to do." But the "Omnipotent Deity to whom even Jesus Christ the Redeemer shall bow, that He may be "all in all," is the Being whom we worship and serve in the name of Jesus Christ his beloved Son, who gave life to Adam, to whom Adam prayed, and whom we address as God the Eternal Father. In a revelation given in September, 1830, the Lord said: "Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created." In the same revelation God said: "But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son."—Doc. and Cov., section 29.

It is noticable that opponents of the religion of the Latter-day Saints are very fond of quoting isolated passages, from the discourse delivered by President Young concerning our Father Adam, for the purpose of ridiculing our religion and of represent-

ing to the world that we worship a human being for God; and at the same time they say nothing about the hundreds of allusions by the same speaker to that Supreme Being who, by his omnipresent Spirit, gives life and light to all things spiritual and physical, and whom we adore and strive to obey. President Young stated in that discourse that he knew a great deal more about the subject on which he very briefly touched, but that if he were to tell it all, many very pious people would be terribly shocked.

The Church of Jesus Christ of Latter-day Saints has never formulated or adopted any theory concerning the subject treated upon by President Young as to Adam. The express declaration of the Church is: "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." We believe that these are separate persons, but that they are one as to the Godhead. The Father is the Creator of all things in heaven and on earth. The Son is the Savior of mankind, the firstborn in the spirit, the only begotten in the flesh. He is our elder brother, the express likeness and image of him who is the Father of our spirits. The Holy Ghost is "a personage of spirit," who bears witness of the Father and the Son. The Spirit of God, by which he is omnipresent, proceeds from Deity and extends throughout the boundless domain of illimitable space, giving life and light to all things animate. There are many persons who are called gods, both in heaven and on earth, as the Apostle Paul declares, but "to us there is one God, even the Father of whom are all things, and one Lord, even Jesus Christ, by whom are all things."

There are also great and mighty spirits who were and are in authority on high, many of whom have dwelt on earth in the flesh as did God's beloved Son. They will all stand in their lot and place when the earth and its inhabitants are redeemed, and will rule and reign as kings and priests unto God, and their glory will be eternal. They will be one with the Father and with the Son, and enjoy their immediate presence and execute their behests, among the intelligences who shall inhabit the different spheres in the dominions of the Eternal Father. And when the work of redemption is accomplished, and every knee shall bow and every tongue shall confess to God, Adam our Father, as Michael the Prince, the Archangel, the Ancient of days, will sit on his throne and receive

the allegiance of his innumerable sons and daughters, over whom he will preside by virtue of his patriarchal and royal authority. But he himself will be subject to the great Elohim, the Lord God Almighty, the Supreme Ruler over countless universes peopled with his own children, who are passing through various grades of being, tending to their development in everything that elevates and exalts and prepares them for glory, and immortality, and eternal lives in worlds without end!

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### REST.

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BY J. H. MARTINEAU, CHIHUAHUA, MEXICO.

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[By way of explanation, the author writes that he penned these lines, one day, among the cliffs and crags of the Sierra Madre mountains, while running a survey line: "I was utterly exhausted, climbing precipices and descending almost impassable gorges, and was resting in a prehistoric cave which showed evidences of its ancient inhabitants. Upon the wall was engraved the form of a serpent about fifty feet long, with a human head and face. I thought, as I reclined, that perhaps I was then surrounded by the spirits who dwelt there—wondering who I was, and why in their ancient abode. I felt, but did not see them."—*Editors.*]

Rest for the weary hands, folded across the breast,  
Now that are severed life's silver strands, rest from thy labors—rest!  
Rest for the weary feet, treading so long 'mong thorns!  
Bruised and torn at every step; rest in the coming morn!

Rest for the weary eye, tired with piercing the night!  
Shineth now brightly the light on high—darkness hath taken its flight.  
Rest for the silent tongue! Long hath it plead for right!  
Now shall its song of triumph be sung: Truth hath put Error to flight!

Rest for the weary heart, throbbing so oft in pain!  
Never again shall the tear-drop start, never, oh never again!  
Thou who wast weary and faint, rest, for earth's labor is done!  
Open to thee is the heavenly gate. Now is thy glory won.

## HOW IT IS DONE IN JAPAN.

BY ELDER ALMA O. TAYLOR, OF THE JAPAN MISSION.

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[Writing from Tokio to the officers and members of the Y. M. and Y. L. M. I. A., of the Thirteenth Ward, Salt Lake City, Utah, Elder Alma O. Taylor treats upon some of the customs of Japan in eating, transportation and hair-dressing, that will interest young readers of the ERA.—EDITORS.]

*Dear Associates:*—Every time I comb my hair, the little set of toilet implements which you presented me, just before I left home, remind me of the many pleasant hours I have spent in your society, and conscience has been stinging me severely of late for neglecting my duty in writing to you, just because what I write may be an oft-told tale.

This reminds me: I went down town to the photographer's yesterday to see about some snap-shots that were taken on the day of President Grant's departure for Zion. While going along the largest and perhaps one of the busiest streets in Tokio, I saw something which struck me as being rather odd. On the sidewalk, just outside of a large wholesale paper store, there was a young man sitting on a small stool having his hair cut. The one who was performing the operation was dressed in a long, white, linen suit which looked, except in color, like the outer robe of an English country pastor. The barber had just finished his work of amputation, which had evidently been done with the clippers, for there was little left on the young man's head but the scalp and the phrenological bumps, and was applying the Japanese cure for dandruff. This treatment is evidently not pleasant. The barber had a little round comb, perhaps two inches in diameter, cut from a bamboo stick, hollow in the center, and having teeth like the ordinary

hair comb. This he was rubbing over the victim's scalp with considerable speed, and looking out at the passers-by with so little attention to what he was doing that perhaps his pressure was rather hard, for the young man was pulling a face like we generally make when our hair is suddenly jerked the wrong way. This process put me in mind of a carpenter sand-papering a board, and I venture to say a person's head must become pretty much like a block of wood to stand such treatment once a month. I inquired at the photographer's if such a thing were common here. He told me that these "traveling barber shops," as I call them, get nearly as much patronage as those regularly established. With a satchel, containing tools, in hand, and an occasional screech which sets the fruit vender of Salt Lake City in the shade, these fellows in their white robes wander through the business parts of the city, pausing to do their work whenever hailed by the busy merchant who has no time to leave his store to go to a barber shop. Many, so I am told, of the prominent business men think it no disgrace to sit outside the front door of their establishments and have their hair trimmed by these men. To the young men in Zion, who sit in beautifully upholstered chairs and look into mirrors surrounded with elaborately silvered or gilded frames, while some skilled hair-dressers work for an hour over each person to please the stylish fancies of the civilized, such a thing as a seat on a stool in the street would appear as being altogether too crude. And as one of those youths of Zion, I do feel to criticize such luxuries. Thus far I have escaped the curry-comb treatment administered for six sen (three cents) in these open air parlors, and if good fortune continues to come my way, I will always hunt the place that adopts the foreign system of cutting hair.

Of the thousands of male students who attend the schools in Japan, but a very, very few have hair long enough to comb. They say long hair makes them weak-minded. It seems to me that such a statement fitly suits some of the "tin-horn sports" at home who are so particular about the lay of their locks that they are only good for mirror smashers and idle posers.

When I left home there was a great fad among the girls in regard to a new way of wearing their hair. They nearly went wild over "rats." And while they would climb a perpendicular



brick wall to get away from a mouse, they would spend the last penny they had for a "rat," and take delight in building a comfortable nest for it in their hair. This idea of "rats" for the hair was undoubtedly originally taken from the Japanese women who have used such things under the name "maga," for ages. Here they have little "rats," big "rats," oblong "rats," round "rats," flat "rats," and a dozen other kinds of "rats," all of which are used to make the women attractive to the sterner sex. If a drawing were to be made of the outlines of every fold of hair on a native female's head, the result would compare very favorably with the most complex Chinese character, which, to the stranger, looks like a confusion of marks. By the use of a perfumed, oily lotion, the naturally coal-black hair of the women is made to shine like a piece of varnished lacquerware, and no head of hair is considered beautiful, or even a good black color, unless it glistens like the feathers of a crow on a rainy day. The "rats" are not the only things for which the American women are indebted to Japan, but many of their most beautiful tea gowns, and morning costumes, are a feeble attempt to duplicate the elegant attire of the stylish Japanese ladies.

The people here ride mostly in "jinrikishas," (little carts drawn by human beings), and it is interesting to observe the motions of the men as they run along. In the horse kingdom there are what we call trotters, pacers, runners, single-footers, etc. It is just so with the men who take the place of horses, in Japan. Brother Ensign and I were returning from a visit to the hotel where Elder Kelsch is now staying, and we noticed, while walking a quarter of a mile, some "rikisha-men" who moved like trotting horses, others like pacers, and still others had a galloping gait, but it struck me on the funny spot when Elder Ensign said, "Look at the single-footer coming down the street!" and, on looking up, sure enough here came a little fellow pulling his load, and "stepping it off" like the best trained animals on our race tracks. To see human flesh thus subjected to the labor, which, in other lands, is performed by horses or machinery, excites our sympathy and raises our indignation, but there are some sights connected with these crude methods that are most laughable, and which lead us to make such comparisons as the above.

Elder Ensign and I are still located in a native hotel, and I do not suppose that I, at least, will return entirely to foreign style for some years. This fact does not worry me, for I have become so accustomed to nearly all things Japanese that such a life is quite pleasant. We have our chop-sticks and our rice every day, and have become proportionately skillful in the use of the former, to the increase in capacity and appetite for the latter. We very often have native guests to eat with us. On these occasions we frequently get a beefsteak or some other kind of meat not in the regular diet, and are provided with a knife and fork with which to handle it; but we always give these tools to the visitors—sometimes (according to the toughness of the meat) doing so out of preference and other times for courtesy's sake.

\* \* \* Night before last we sent out for some bowls of "kisoba." This is a sort of noodle soup; the noodles, however, being nearly a foot long, and about the size of a small straw in diameter. The Japanese method of eating this dish (which method we have also adopted) is in open rebellion to the rules of foreign table etiquette, but quite in harmony with oriental thought. We take up the noodle on the chop-sticks, and put one part into our mouths, but as the remaining part reaches down into the bowl, it is not at all easy to wiggle at such long substance with teeth and lips alone, so, like the rest of Japan, we give a prolonged suck, accompanied by the usual peculiar sound, and, the noodle being greased, the tail end soon reaches our mouths and flops out of sight like a wet eel. The other night Elder Ensign was going to show me how skillful he had become in this art, but he sucked a little too hard, causing the tail end to flip up and hit him in the eye, and he has behaved himself ever since. The first time I ever ate this food was in an eating house that served nothing else. I was invited to the place by our native interpreter. In the room next to the one in which we sat was a party of six or eight persons all sucking at the same time. The partition between being only paper pasted over a wooden frame, we could hear the sound distinctly. The noise was horrible. But the gentleman who was with me assured us that it was not considered proper to eat this kind of food without sucking it into the mouth, and I soon learned that he was a man of his word. A party of two dozen "kisoba-eaters" would

stand a good show of being arrested for disturbing the peace, if they attempted to hold a reunion in the thickly settled portions of an American city.

I am not yet a professor of the Japanese language. I can tell when I am hungry, what I want to eat, what I like, and what I don't like; when I want my bed made; that I am a "Mormon," that God is our Father, that Jesus is the Savior of mankind, that Joseph Smith was a prophet, that the Bible and the Book of Mormon are sacred and inspired records, and a few other things; but, if by the use of a word or two a person forms the idea that I am thoroughly versed in the language, and so commences to talk to me, I can stay with him for about ten seconds, but after that I feel like running. This language, according to an American expression, is a "fright." It is the most formidable stone in our path; yet, by the help of the Lord, we are gradually crushing and hauling it away.

I rejoice in the reports that come to us of the faith that is being exhibited for us by the people in Zion, especially by the Saints of the Thirteenth Ward, whose interest in this mission is naturally great. God bless you for your prayers. We need them and are striving to be worthy of the blessings invoked. \* \* \*

Letters received at different times from the bishop and other ward folk give glowing accounts of this year's success in your Mutual work. The desires which I have had in the past for the success of this organization are still the same, and I ask God's richest blessings to rest upon you associationally and individually. With united and energetic work you cannot fail.

Your brother and associate,

ALMA O. TAYLOR.

# JESUS CHRIST: THE REVELATION OF GOD.\*

BY B. H. ROBERTS.

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## II.

It is my desire on this occasion to place in the hands of the young men of our Mutual Improvement Associations such tangible proofs from the scriptures concerning Jesus Christ being "God manifested in the flesh," that they will be able hereafter to maintain the doctrine taught upon this subject by the Church; it is my desire to cite you evidence from which our young men may maintain the doctrine that God is an exalted man. For be it known unto you, that plain and from the scriptures indisputable as this doctrine of ours is, there are those who scorn it, who call it blasphemy, and who roundly denounce the Church of Jesus Christ of Latter-day Saints for teaching it.

I call your attention then, first of all, to the fact that

*Jesus Christ is called God in the Scriptures.*

The first proof I offer for this statement is from the writings of Isaiah. You remember perhaps my former quotation from Isaiah, wherein that prophet says, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," the interpretation of which name is, according to Matthew, "God with us." So that this man-child, born of a woman, and called "Immanuel," is God; and, moreover, is "God with us"—that is, with men. The same prophet also says this :

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\*A discourse delivered in the Tabernacle, Ogden, Utah, Tuesday evening, April 22, 1902, under the auspices of the Young Men's Mutual Improvement Association of the Weber Stake of Zion.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, *The Mighty God, The Everlasting Father, The Prince of Peace.*

All concede that this is in plain allusion to Jesus Christ, and the scriptures here directly call Him "*The Mighty God.*" He is also called God in the testimony of John. Mark this language, for it is a passage around which many ideas center, and to which we shall have occasion to refer several times. In the preface to his Gospel, John says:

In the beginning was the Word, and the Word was with God, *and the Word was God.* The same was in the beginning with God. \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

There can be no question but direct reference is here made to the Lord Jesus Christ, as being the "Word;" and the "Word," or Jesus, being with the Father in the beginning; and the "Word," or Jesus Christ, also being God. The "Word," then, as used here by John, is one of the titles of Jesus in his pre-existent estate. Why called the "Word" I know not, unless it is that by a word we make an expression; and since Jesus Christ was to be the expression of God, the revelation of God to the children of men, He was for that reason called "The Word."\*

*Jesus Christ to be worshiped, hence God.*

Jesus Christ is to be worshiped by men and angels; and worship is an honor to be paid only to true Deity. The angels of heaven refuse the adoration we call worship. You remember when the Apostle John was on the isle of Patmos, and God sent a heavenly messenger to him, how the Apostle overawed by the brightness of his glory fell upon his face to worship him, and the angel said: "See thou do it not: for I am thy fellow servant, and

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\*Since the delivery of the above I note the following in a revelation to Joseph Smith: "In the beginning the Word was, for he [Christ] was the Word, *even the Messenger of Salvation.*" (Doc. & Cov. Sec. xciii.) That is, it appears that Messiah was called the "Word" because He was the "Messenger"—"the Messenger of Salvation."—R.

of thy brethren the prophets, and of them which keep the sayings of this book: Worship God."\* So you see the angels refuse divine honors. But the scriptures prove that Jesus was especially to be worshiped; hence he must be Deity:

For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the First Begotten into the world, he saith, and let all the angels of God worship him.

The same doctrine is taught in the epistle to the Philippians:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.†

There are other passages to the same effect, but it is perhaps unnecessary for me to turn to each of these passages, since the ones here quoted will be sufficient to establish in your minds the fact contended for.

*Jesus Christ is the Creator, hence God.*

Jesus Christ is the Creator. Evidence of this is found in the testimony of John from which I have already quoted.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life; and the life was the light of men.

Again, in Hebrews:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Now we begin to see the relation of the Father and the Son; for though the "Word" be God, though "Immanuel" is God, that is,

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\*Rev. xix: 10.

†Phil. ii: 9, 10.

"God with us," He does not displace God the Father, but stands in the relationship of a Son to him. Under the direction of the Father, he created worlds, and in this manner is the Creator of our earth, and the heavens connected with the earth.

*Jesus Christ equal with God the Father, hence God.*

After the resurrection, Jesus appeared unto his disciples, and said to them, as recorded in the closing chapter of Matthew:

All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.

Observe that the Lord Jesus Christ is placed upon a footing of equal dignity with God the Father, and with the Holy Ghost. This brings to mind the Scripture of Paul, where he says, speaking of Jesus:

Who, being in the form of God, thought it not robbery to be *equal* with God.\*

In these several passages we have Jesus Christ, after his resurrection, asserting that all power had been given unto him, both in heaven and in earth; he is placed upon a footing of equal dignity with God the Father in the holy Trinity—in the Grand Triumvirate which constitutes the Presiding Council or Godhead reigning over our heavens and our earth—hence God.

I now wish to give you the proof that Jesus Christ is the express image of the Father; the express image of his person, as well as the revelation of the attributes of God. Following that language in Hebrews where Jesus is spoken of as having created worlds under the direction of the Father, it is said:

Who being the brightness of his [the Father's] glory, *and the express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high.†

So Paul to the Corinthians:

The god of this world hath blinded the minds of those which believe

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\* Phil. ii: 6.

† Heb. iii: 3.

not, lest the light of the glorious Gospel of Christ, *who is the image of God*, should shine unto them.\*

Being "the express image of his person," then, Jesus becomes a revelation of the person of God to the children of men, as well as a revelation of his character and attributes. Again, you have the scriptures saying:

For it pleased the Father that in him [Christ Jesus] should all fullness dwell. \* \* \* For in him dwelleth all the fullness of the Godhead bodily.†

All there is, then, in God, there is in Jesus Christ. All that Jesus Christ is, God is. And Jesus Christ is an immortal man of flesh and bone and spirit, and with his Father and the Holy Spirit will reign eternally in the heavens.

*(To be concluded.)*

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## THE LIFE WORTH LIVING.

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The only life worth living is that which is stirred by ambition and which is fortified and promoted by industry. But the object must be worthy and the methods must be honorable. After all the main purpose sought is contentment and happiness. Some follow a mistaken idea and never reach the goal. Wealth, position, and power do not always bring these two jewels. He who carries sunshine along the pathway, who speaks a kind word of encouragement to the disconsolate, who condoles with sorrow, who remembers the poor, who encourages the struggling, who raises the fallen, who stands by the right because it is right, he it is who has found contentment and happiness and whose life is radiant and beautiful. The man who thus tempers his ambition and curbs his will finds genuine pleasure in success and the world rejoices with him in his daily progress.

—JOHN H. SMALL.

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\* II Cor. iv: 4.

† Col. i: 19; ii: 9.



# **SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.**

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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## **Great Judges.**

The resignation of Horace Gray of the United States Supreme Court, and the appointment to the place made vacant by him of Oliver Wendell Holmes, chief justice of the supreme court of Massachusetts, will remind the country of two of its most eminent judges.

Justice Gray, some months ago, was stricken by apoplexy, and later he suffered a second stroke. His advanced age of seventy-four years made a recovery quite unlikely, and his resignation naturally followed. It is doubtful if a more learned judge ever sat on the supreme bench of the highest court in our land. His decisions have been models of legal wisdom and research. Some of the great opinions written by him are entitled to a place beside those of our great Marshall and Story. Horace Gray comes from a distinguished New England family, and has nearly all his life been upon the bench.

His successor, Judge Holmes, is a son of our famous poet. Both occupied the position of chief justice of the supreme court of Massachusetts at the time of their appointment. Judge Holmes has also won high honors as an author and writer on legal questions.

## **Marriage Statistics.**

A comparison has been made from the recent census between the unmarried men above twenty, and unmarried ladies above that age. In the United States, including our recent possessions of Hawaii, there are 6,726,779 males of twenty years and more, while there are 4,195,446 spinsters.

This will be a surprise to many, as it has been frequently asserted that the contrary is true. There has been a growing disinclination

among young men to marry, and from these statistics that growth has been alarmingly greater than supposed. It would be interesting to know how many of these men are above thirty. The census bureau will doubtless furnish further information on the subject.

In California, the excess of men is 150,749, while in Massachusetts the surplus is only 5,221. There is a growing popularity to the tendency against matrimony, and in some countries there is a class who advocate its discontinuance. From 1867 to 1887, the increase of population was sixty per cent., and the increase of divorces was one hundred and fifty-six per cent. Add to the number of bachelors and spinsters the number of widowers and widows, and the number must be considerable. Even if all the men should take a notion to marry, the excess of men of marriageable age would still be 2,521,333, so that we should still have enough to supply the army demands that no more married men be commissioned second lieutenants.

Recently the Emperor of Germany issued an order that hereafter no officer marry unless he received a salary of \$1,125, and had in addition thereto an income of \$375 a year. These orders give great respectability to old bachelors. The menace to the home is the growing practice which threatens its entire destruction.

### **England's Change in Prime Ministers.**

On the thirteenth of July Lord Salisbury laid down his portfolio of office, and returned in old age from the duties of his exalted office. Not much has been said by the press of England's great premier, and perhaps the little said has been little read, either in this country or in England. Salisbury was not a picturesque statesman like Gladstone. The latter was constantly in the eye of the people, and his personality had a great charm for them. Salisbury has been most reticent, and sought retirement from all publicity. He never took kindly to democracy, and has been of that majestic type of royalty to which the English have always paid homage. He is a man of great parts, and is regarded by those competent to speak as the greatest conservative prime minister since Burke. Salisbury's great personal force and characteristic qualities began to be fully recognized at the great conference of Berlin, in 1878, when the integrity of the Turkish empire was under consideration by the great powers. Many thought that Chamberlain would be his successor, when his resignation first began to be discussed. Chamberlain has been such a conspicuous figure in England during the last four years that many thought him the coming man.

The logic of the situation was in favor of the great parliamentary

leader, Arthur J. Balfour, the nephew of Salisbury. Balfour is royal to the quick, but a man of distinguished reputation as scholar and debater in the House of Commons. As a boy, he was weakly and not much given to hard study. At Cambridge, when a student, he was styled "Aunt Nancy," because of certain feminine qualities. His reputation was first made as secretary for Ireland, a most trying position. In England there are today two young men who stand out prominently in British view, young men who are likely in the future to be pitted against each other in the great political arena of that empire, they are Balfour and Rosebery. They are the logical successors of Salisbury and Gladstone. Both are authors of international reputation. Balfour is likely to hold on to power for some time to come, as Rosebery finds his party out of harmony with the times. The liberal party is likely to follow Rosebery's lead, so that before many years the two men will be struggling shoulder to shoulder for supremacy. Liberalism in England just now is overshadowed by the conservatives; but Rosebery came out from retirement to sound a warning note and to retire again. The new men at the front will give something like new shape to English politics, and we may look for interesting times in Great Britain.

### A Decision on Personal Rights.

The New York Court of Appeals has recently handed down a decision in a case that will arouse universal interest as well as technical discussion of a strictly legal character.

A flour mill company in New York used the picture of a young lady, without her consent or knowledge, to advertise its products. The advertisement was gotten up as lithographic prints, and twenty-five thousand were circulated by posting them in stores, warehouses, saloons, and other public places. The friends of the young lady at once recognized her likeness, whereupon she brought an action against the company to restrain them from thus making use of her picture, and to obtain damages in the sum of \$15,000 for injury and humiliation, and for the further fact that she had been made sick by the shock which such publicity gave her. The two lower courts granted an injunction, but the highest court of the state overruled the lower courts, and denied that the young lady had any remedy upon her complaint. The Court of Appeals consists of seven judges, four of whom decided against plaintiff, while three rendered a minority opinion in her favor.

The following extracts from these diverse opinions furnish interesting reading:

It will be observed that there is no complaint made that plaintiff was libeled by this publication of her portrait. The likeness is said to be a very good one, and one that her friends and acquaintances were able to recognize; indeed, her grievance is that a good portrait of her, and, therefore, one easily recognized, has been used to attract attention toward the paper upon which defendant mill company's advertisements appear. Such publicity, which some find agreeable, is to plaintiff very distasteful, and thus, because of defendant's impertinence in using her picture without her consent for their own business purposes, she has been caused to suffer mental distress where others would have appreciated the compliment to their beauty, implied in the selection of the picture for such purposes; but, as it is distasteful to her, she seeks the aid of the courts to enjoin a further circulation of the lithographic prints containing her portrait made as alleged in the complaint, and, as an incident thereto, to reimburse her for the damages to her feelings, which the complaint fixes at the sum of \$15,000.

If such a principle be incorporated into the body of the law through the instrumentality of a court of equity, the attempts to logically apply the principle will necessarily result not only in a vast amount of litigation, but in litigation bordering upon the absurd, for the right of privacy, once established as a legal doctrine, cannot be confined to the restraint of the publication of a likeness, but must necessarily embrace as well the publication of a word-picture, a comment upon one's looks, conduct, domestic relations or habits. And were the right of privacy once legally asserted, it would necessarily be held to include the same things if spoken instead of printed, for one, as well as the other, invades the right to be absolutely let alone. An insult would certainly be in violation of such a right, and with many persons would more seriously wound the feelings than would the publication of their picture. And so we might add to the list of things that are spoken and done day by day, which seriously offend the sensibilities of good people, to which the principle which the plaintiff seeks to have imbedded in the doctrine of the law would seem to apply. I have gone only far enough to barely suggest the vast field of litigation which would necessarily be opened up should this court hold that privacy exists as a legal right enforceable in equity by injunction, and by damages, where they seem necessary to give complete relief.

The legislative body could very well interfere and arbitrarily provide that no one should be permitted, for his own selfish purposes, to use the picture or the name of another for advertising purposes without his consent. In such event no embarrassment would result to the general body of the law, for the rule would be applicable only to cases provided for by the statute. The courts, however, being without authority to legislate, are required to decide cases upon principle, and so are necessarily embarrassed by precedents created by an extreme and, therefore, unjustifiable application of an old principle.

#### Dissenting opinion:

Security of person is as necessary as the security of property; and, for that complete personal security, which will result in the peaceful and

wholesome enjoyment of one's privileges as a member of society, there should be afforded protection, not only against the scandalous portraiture and display of one's features and person, but against the display and use thereof for another's commercial purposes or gain. The proposition is, to me, an inconceivable one that these defendants may, unauthorizedly, use the likeness of this young woman upon their advertisement, as a method of attracting widespread public attention to their wares, and that she must submit to the mortifying notoriety, without right to invoke the exercise of the preventive power of a court of equity.

I think that this plaintiff has the same property in the right to be protected against the use of her face, for defendant's commercial purposes, as she would have if they were publishing her literary compositions. The right would be conceded, if she had sat for her photograph; but if her face or her portraiture has a value, the value is hers exclusively, until the use be granted away to the public.

The people of New York are not wholly without remedy against those who by their advertisements may wish to invade private rights. As indicated by the judge in the majority opinion, the legislature may pass a law covering certain aggravated cases of such invasion, and thus relieve the court from establishing a general principle of law that might work evil in an opposite direction. The courts of other states are not bound by this New York case, though it will have its influence, as a precedent, upon other state courts.

There can be no doubt that persons should be exempt from such an invasion of what are clearly private rights, but there is, of course, a question as to whether the relief should be afforded by the legislature or by the court. No doubt, at the next session of the legislature of the state of New York, a law will be enacted to protect people from such unwelcome and notorious publicity.

## EDITOR'S TABLE.

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### SUPERSTITIOUS PRACTICES.

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It was no uncommon thing for people of eastern nations, almost from time immemorial, to profess to hold communication with the spirit world through the medium of superstitious practices. There were magical formulæ, lucky and unlucky days, incantations, horoscopes, and various other devices, and superstitious rites and practices through which magicians, astrologers, soothsayers, divines, wizards, witches, sorcerers, necromancers, conjurers, and enchanters, played upon the ignorance of their victims. It is, of course, impossible to tell what the secrets of their practices were, but it is safe to say that the power of a strong and cunning will over a weak one, was uppermost in their deceptions. The Children of Israel were forbidden to believe in these various classes of superstition, heathenism and idolatry, for they tended to draw men's minds from God, the true source of knowledge and power. Says Isaiah: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." They were forbidden to seek wizards that "peep and mutter," but were commanded to obey the law and the testimony of the prophets.

One would think that in the day in which we live the belief in witches and witchcraft no more exists, and that the counsel given to ancient Israel in this respect would be unnecessary to the Latter-day Saints, but apparently this is not the case. Word comes from a northern stake of Zion which indicates that in a certain

settlement the belief in these things is fairly rampant, and a great deal of trouble and unnecessary annoyance have been given to the authorities of the stake and ward because of this absurd belief entertained by certain foolish old men and women of the ward.

It is needless to assert that to those who are intelligent, and not bound by old notions and superstitions, there is no truth in what people call witchcraft. Men and women who come under the influence of a belief therein are bewitched by their own foolishness, and are led astray by pretenders and mischief-makers who "peep and mutter." It is really astonishing that there should be any to believe in these absurdities. No man or woman who enjoys the Spirit of God and the influence and power of the holy priesthood can believe in these superstitious notions; and those who do, will lose, indeed have lost, the influence of the Spirit of God and of the priesthood, and are become subject to the witchery of satan, who is constantly striving to draw away the Saints from the true way, if not by the dissemination of such nonsense, then by other insidious methods.

One individual can not place an affliction upon another in the way that these soothsayers would have the people believe. It is a trick of satan to deceive men and women, and to draw them away from the Church and from the influence of the Spirit of God, and the power of his holy priesthood, that they may be destroyed. These peep-stone men and women are inspired by the devil, and are the real witches, if any such there be. Witchcraft, and all kindred evils, are solely the creations of the superstitious imaginations of men and women who are steeped in ignorance, and derive their power over people from the devil, and those who submit to this influence are deceived by him. Unless they repent, they will be destroyed. There is absolutely no possibility for a person who enjoys the Holy Spirit of God to even believe that such influences can have any effect upon him. The enjoyment of the Holy Spirit is absolute proof against all influences of evil; you never can obtain that Spirit by seeking diviners, and men and women who "peep and mutter." That is obtained by imposition of hands by the servants of God, and retained by right living. If you have lost it, repent and return to God, and for your salvation's sake and for the sake

of your children, avoid the emissaries of satan who "peep and mutter," and who would lead you down to darkness and death.

It is impossible for anyone possessing the spirit of the gospel and having the power of the holy priesthood to believe in or be influenced by any power of necromancy.

My advice to the Saints is to so live that they may have the Spirit and influence of the Lord with them; for, having that influence, it is a wall of protection against all powers of evil that may seek an inroad into their hearts and thoughts. The possession of the Holy Spirit is a sure defense against evil thoughts, superstitions, ignorance, and the follies and machinations of evil-disposed men and women. Every Latter-day Saint should so conduct himself that he may enjoy this Spirit, and there will be no danger of his being led away by the foolish nonsense that ignorance and superstition seek to implant in the minds of people concerning the existence of witches and witchcraft.

There is no danger to anyone in so-called witchcraft itself; the evil effect lies in the belief therein. The person who believes injures himself through fear and belief; no other person has power to injure him; it is himself who injures himself through the superstition of his own mind. In the Sandwich Islands this superstitious belief was very prevalent, years ago. They call it *pule anaana*, or the prayer of sorcery. It was no uncommon thing for a person who became beset with the thought that he was being "prayed to death" actually to wither away, and die. I knew a good woman, wife of a leading native Latter-day Saint whom I often visited, who one day became very ill. I asked what was the matter. She said she was being "prayed to death," and she was actually seriously ill, and getting ready to die; so great was her fear and faith in what some evil-designing, but in himself impotent, person, had whispered about her. I told her it was all wrong, that she must not believe it; it was impossible; she must believe, on the contrary, that she would live, and be well. I labored with her in this way for some time, and she finally believed and was restored, and such nonsense never had power over her again. It was not so with a young native cook whom the missionaries employed. Some of the jealous natives, one day when we were off on a visit, brought him word that he was being "prayed to death," and it so frightened



him, and so great was his belief in this superstition, that he died within a week, and we were without a cook when we returned.

As Israel of old were enjoined to obey the law and the testimony given to them by Moses, so the Latter-day Saints are commanded to turn to the gospel law restored anew to them, and to live so that they may enjoy the Holy Spirit of promise. A sentiment against belief in the power of witchcraft, and all other evil things should be cherished among the Latter-day Saints, for persons who believe or express faith therein are in danger of losing the Spirit of God, and of placing themselves under the influence of the adversary whose footsteps lead to death.

*Joseph F. Smith.*

## BUREAU OF INFORMATION AND CHURCH LITERATURE.

Our associations as missionary agencies among unbelievers, was a topic for discussion at the June conference, and the matter had received prior consideration by the members of the General Board. It had long been asked whether anything was being done to enlighten tourists and visitors who frequently come into our cities, villages and towns, and who have never heard anything about the gospel, and only ill reports about the people. It was found that while we were sending hundreds of missionaries far away to teach the truth and to allay prejudice, the strangers within our gates, and even residents who are not members of the Church, were mostly left to draw their information from non-and often anti-"Mormon" sources. To remedy this evil, the attention of the General Board was called a year ago to this subject by Elder Le Roi C. Snow, upon whose motion a committee of inquiry was appointed, consisting of Rudger Clawson, Le Roi C. Snow and H. S. Tanner, and as a result of their labors a Bureau of Information and Church Literature has been established by the First Presidency.

A small building, of which we give a cut in this number of the ERA, was planned and erected at the south entrance of the Temple grounds, at a cost of about \$500. A general committee, consist-

ing of Elders Benjamin Goddard, (chairman), Thomas Hull, (secretary), Arnold H. Shulthess, and Josiah Burrows, was called to take charge of the Bureau, and direct the permanent work of "distributing literature and disseminating information among tourists and other visitors" to Salt Lake City. One of these brethren, or his representative, has been constantly on the ground since the day the Bureau opened, August 4, 1902, and will continue to take charge hereafter. One hundred and five suitable brethren and sisters, many of them members of the M. I. A., have been called to assist under the direction of the person in charge, and during the Elks' convention some forty or fifty of these were constantly on the ground. There is a regular system for work, and meetings of the missionaries for instructions, reports, and interchange of experience, and ideas, are held at intervals in the L. D. S. University. Certain tracts, as well on doctrine as descriptive of the Temple Block buildings, and other points of interest, are given away; and others, together with books, portraits, and views, are kept on sale. There are easy chairs, writing tables and other conveniences, free in the building. All the workers serve free, and tips are absolutely prohibited. There is a visitor's register at which over five-thousand people had already registered at the close of the fourteenth day. Articles of Faith cards, and small tracts on the doctrines of the Church, had been given to most of these, in addition to the conversations held with the missionaries who answered numberless questions, doctrinal and descriptive, bore thousands of testimonies and distributed many thousand information leaflets.

It is the testimony of the missionaries that they enjoy the work immensely, and that great good is resulting from this labor. One illustration: Brother ——— was conducting three young men about the grounds, and came at length to the Temple whose dimensions, cost, and time of building, were dilated upon. "What is it for?" asked one of the young men. This gave a splendid opportunity for explaining briefly the "Mormon" doctrine of salvation for the dead. When Brother ——— finished his remarks, one of the young men said: "That is a beautiful doctrine, but it is difficult for me to believe!" Another one presented Brother ——— with a five-dollar bill, and bade him accept it. "I cannot do that," said the latter, "but I will tell you what I can do. Where is your

home?" "In Pennsylvania." "Well, when you return home, or travel anywhere, for that matter, and meet one of my brethren of whom many hundreds are in various parts of the world preaching the gospel without pay, treat him kindly, give him something to eat, or a place to sleep; and then, if you have a dollar to spare, let him have it." "You bet, we will!" came in a chorus from the young men as they shook hands with Brother ———, thanked him and departed.

Experiences and testimonies even exceeding in interest those enjoyed in the foreign mission field have been reported by some of the laborers. We believe that a splendid work has begun, the effects of which will ere long be felt for good, in all parts of the world.

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#### BOOK MENTION.

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The second number of the "Home Circle Series," by Elder Henry W. Naisbitt, is printed and upon the market. It is a booklet of 174 pages, entitled "Quiet Chats on Mormonism," and is designed as a missionary instrument, which explains, in pleasing dialogue, the principles of the Gospel, illustrating actual conversations between a missionary and a family whom he seeks to convert. One of the interesting features of the book is the change, in the sixth line of the third verse of the poem "O My Father" which is printed, or quoted in the course of a conversation, in which the familiar phrase, "No; the thought makes reason stare," is changed to read, as the author states by the approval of President Lorenzo Snow, "No such thought doth reason share."

The book is specially designed for skeptics, enquirers, students, and auxiliary organizations of the Church, as well as for the general reader, who will find information of great value therein, in a form that must prove very attractive.

## OUR WORK.

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### THE SEVENTH ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

JUNE 1, 1902, 10 A. M.

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The first meeting of the conjoint sessions of the Young Men's and Young Ladies' Mutual Improvement Associations was held in the Tabernacle, and was presided over by President Joseph F. Smith. The choir sang "Do what is right." The opening prayer was offered by Elder Junius F. Wells, after which the choir sang "God moves in a mysterious way."

An address of welcome was given by President Joseph F. Smith. President Elmina S. Taylor, being unable, on account of the condition of her health, to speak, selected as her representative Mrs. Maria Y. Dougall, who welcomed the officers and members present in behalf of President Taylor. She referred to the vital power of women who are the moulders of the characters of their children; and hence their need of magnifying the mission of motherhood.

President Joseph F. Smith called attention to the anniversary of the birth of the great pioneer of the Latter-day Saints, President Brigham Young. If he had lived, he would have been one hundred and one years of age, today. He and the great pioneers associated with him, were young men when they arrived in this valley. They lived and performed their glorious mission, being obedient to the commandments of God, and were led by revelation to lay the foundation of the great latter-day work in the midst of these mountain valleys, and we see before us and around us some of the results of the blessings of God upon their efforts. He welcomed the great congregation of young people to the conference, and expressed a desire that the Spirit of the Lord might be richly poured out upon them while together. Selections from his speech follow:

One of the most important duties devolving upon Latter-day Saints is the culture, care and instruction of their children, the bringing of them up under proper influences, and the instilling into their minds of the proper spirit, that they may with all their strength, vigor and vitality of mind and body never forget to be humble, as the Lord and Master was humble; and to bear in mind, under the most prosperous circumstances in which they may be placed through the providence of the Lord and his blessings upon their labors, that it is their first duty to remember that the giver of every good and perfect gift is God Almighty, the Maker of the heavens and the earth; that however strong we may feel within ourselves, because of the exuberance of health and vigor, we are most dependent upon him who made all things, and who gives us life and intelligence, who breathes into us the spirit of understanding, and who gives us the power of enjoyment and of comprehension of those things with which we are associated in life.

Our object is to save our young men and young women in this life, as well as in the life to come. We aim to teach the youth of Zion the way to live now, that they may continue to live forever; to help them to live beneath the hallowed influences that come from above, and not to grovel in the low, degraded and benighted customs, habits and appetites that so beset the children of men who are not moved by higher impulses to seek after more glorious and better things by the inspiration of the Holy Spirit. We desire that our children shall grow up without sin unto salvation; that they may be men and women who will be as beacon lights to the world in every good word and work, and who will in time be worthy to bear the responsibilities that will devolve upon them, as sure as the Lord lives. God has set forth his hand for the last time to establish his kingdom in the earth, to build up His Zion, to gather the elect from the four quarters of the earth, to pour out his Spirit in rich abundance upon his sons and daughters, and bring them up and set them at the head, that they may lead the world and not be led, that they may direct in the affairs of men, and not be followers, only of the Lord Jesus Christ. This is the destiny of this people, and we look forward to our young men and young women playing this important part in this great latter day work; for the time will come when these responsibilities will rest upon them. But remember this: It is only those who are valiant, those who are determined in their hearts to do that which is right, who will be chosen of God and will be invested with power and authority from on high, and will be held up by the hand of the Almighty, and be in positions in the world where they can judge men in the spirit of righteousness and by the inspiration of the Lord, and where they can govern and direct by the spirit of love, in obedience to the requirements of heaven and the laws of the Lord.

Let us be valiant in the cause of Zion. Let us be true to our covenants. Let us be true to the cause that we have espoused, true to one another, and true to the Almighty, who is the giver of every blessing that we enjoy. Oh! may we not forget that without the Lord we are as dust and ashes, and there is nothing to us. Many times I feel in my heart the power of that forcible expression of St. Paul, "If in this life only we have hope in Christ, we are of all men most miserable;" for

we have a sufficient foretaste of that light and hope that is born of righteousness to make us feel in our hearts, if it is only for this life we are living, then we are indeed most miserable creatures, and life is not worth the living. No; we live for tomorrow, and for the eternities that are to come. We are laying the foundation here, in weakness, to endure forever and ever, and to come forth in the morning of the first resurrection, to be clothed with glory, power and dominion, and to have a continuation of lives forever. We are living for this. Our hopes, our anticipations, our aspirations, go beyond this vale of tears, beyond this world of decay and death. We are living for life everlasting, and we are not here just to eat and drink and die, and that to be the end of us. No; thank God, we have had more light given unto us than this. Therefore, we have an incentive to labor for something that is better, higher, more glorious, and more earnestly to be desired than anything in this world, whether it be riches, or honor, or the renown of men. All things that pertain to this world are only as dross and refuse in comparison with the excellency of the knowledge of God, and the effects of faithfulness before the Lord.

The day will never come when we shall rise above our fountain head, or above our parents. They will stand at our head in time and throughout eternity. Here is the unbroken chain that leads down from generation to generation, and links us together with our fathers and forefathers back to the beginning, and will continue to link us together down to the end of time.

Miss Luella Ferrin sang "Hearts that are weary, hearts that are sore, look to Jesus," following which President Hannah Grover, of the Young Ladies' Associations of Fremont stake, addressed the congregation on "What pioneering has done for young womanhood." The address was full of splendid ideas, which were presented in a pleasing style.

In the absence of Elder D. H. Morris, who was to have spoken on "What has Mutual Improvement done for the South," Elder Junius F. Wells addressed the congregation upon what Mutual Improvement has done for some of its members from the South who had labored in the Eastern States mission.

Fred Graham sang, "Just as I am thou wilt receive me."

Elder Richard R. Lyman followed in an earnest address to the young people upon the need of purity of heart, thought and action. Mrs. Nebeker, of the Nebo stake, reported the condition of the associations in that stake, after which the choir and congregation sang the Doxology. Prayer by Mrs. Susa Y. Gates.

2 P. M.

The meeting in the afternoon was presided over by President Joseph F. Smith. Choir and congregation sang, "Praise to the man

who communed with Jehovah," and prayer was offered by Apostle Hyrum M. Smith. The choir sang, "Unfold ye portals everlasting."

President Joseph F. Smith delivered a very earnest address touching upon the evils of profanity, the use of intoxicants, and the evil of infidelity to God and to each other.

Miss Emma Lucy Gates sang "I know that my redeemer liveth."

Counselor Martha H. Tingey of the general superintendency of the Y. L. M. I. A. addressed the congregation. John Robinson sang "Nazareth."

A synopsis of the reports of both the associations was read by Secretary Thomas Hull. The statistical report of the Young Men's Associations will be published in the ERA later. The general officers of the associations, and the General Boards, were presented and supported by unanimous vote. Following are the general officers of the Y. M. M. I. A.:

Joseph F. Smith, General Superintendent; Heber J. Grant, B. H. Roberts, Assistants; Thomas Hull, Secretary and Treasurer; Evan Stephens, Music Director; Horace S. Ensign, Assistant Music Director; Aids: Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall.

Professor Henry E. Giles rendered an organ solo entitled "Nephite Melody."

Elder J. Golden Kimball followed with some excellent remarks upon the missionary labor and spirit among the young people, showing the need of it, in order that young people may do their full duty to the cause of God.

Alice Reynolds gave a few closing remarks, after which the ladies of the Tabernacle Choir sang the anthem "The Holy Redeemer." Prayer was offered by Mrs. Ruth M. Fox.

7 P. M.

President Smith again presided at the evening session. The choir sang, "Ye simple souls who stray." Prayer was offered by Apostle Rudger Clawson, and the choir sang "Guide us, oh thou Great Jehovah."

Miss Josephine Booth, a recently returned missionary from Great Britain, gave a very clear account of the labors of the lady missionaries in that land, relating some of her interesting experiences among the people of Scotland and England.

The quartet Messrs. Whitney, Pyper, Patrick, and Spencer sang "Awake My Soul."

Apostle Heber J. Grant spoke, giving an interesting account of the introduction of the Gospel into Japan and his labors in connection therewith, bearing in conclusion a strong testimony to the work of God.

The choir sang "Inflamatus," the solo being sung by Miss Luella Ferrin. The benediction was pronounced by President Anthon H. Lund, and the conference adjourned for one year.

### ANNUAL CONVENTIONS.

In addition to the following committee report, officers and members are requested to read instructions in ERA No. 11, Vol. 4, page 870, for information on topics to come before the annual conventions. A circular embracing full instructions will be mailed to all stake superintendents: *To Stake Superintendents, Assistants, and all Stake Officers of Young Men's Mutual Improvement Associations:*

DEAR BRETHREN:—In conformity with the action of the general M. I. A. conference held in May, this year, this call for a convention in each stake, and letter of instructions, is issued by order of the General Board.

All superintendents are hereby instructed to call a convention in their stakes in accordance with the following schedule of dates:

September 1st—Panguitch.

September 8th—Kanab.

September 14th—Alberta, Alpine, Beaver, Benson, Bingham, Box Elder, Cassia, Emery, Granite, Juab, Malad, Morgan, San Luis, Teton, Union and Salt Lake.

September 15th—St. George.

September 21st—Bannock, Big Horn, Cache, Fremont, Jordan, Millard, Nebo, North Sanpete, Oneida, and Sevier.

September 23rd—Parowan.

September 28th—Bear Lake, Hyrum, Davis, Pocatello, South Sanpete, Star Valley, Summit, Tooele, Uintah, Utah, Wasatch, Wayne, Weber, Woodruff, and San Juan.

Appointments for Arizona and Mexico will be made later.

You will confer at once with the presidency of your stake, and arrange for holding this convention, and secure their co-operation in making it a success. You will then see that the stake organization, and all ward organizations are complete in your stake, making personal visits for this purpose wherever necessary, before the date of the con-



vention. Take special pains to notify, either by letter or personal visits, every officer in your stake to be present without fail. You will see that a suitable hall is secured, in a central settlement and location, where the convention may be held so as not to interfere with the Sabbath school. Where officers of the Y. M. M. I. A. are teachers in the Sabbath school, they should arrange to be excused for that morning. It will be well to make provision for the entertainment of your officers who attend the convention. Three meetings should be arranged for; morning, afternoon and evening. If the work can be completed in two meetings, the evening session may be abandoned, or a general public meeting may be held.

It should be understood that these meetings are especially for Y. M. M. I. A. officers, but it is very desirable that the stake presidency, bishops, and other stake and ward officers, should be invited to attend.

The stake superintendents are expected to conduct these meetings, under the direction of representatives of the General Board, and to be prepared to present the following topics: (These topics are to be treated either by the stake superintendent or by such competent assistants as he may call upon, and the subject matter should be prepared before the day of meeting).

*Preparations for the Opening of the Season.*

*Grading the Associations.*—A new manual for the Junior Classes will be issued treating upon the "Acts of the Apostles," and Manual No. 6, continuing the "Principles of the Gospel," will be used for the Senior Classes.

*Class Work.*

*The Manual.*—The new manual is a continuation of Manual No. 5. In the others, the course of study has been the only factor, while in this and No. 5 are introduced preliminary programs for lighter work in the associations. While the courses of study in Nos. 1, 2, 3, and 4, have been adapted to all the members, the course presented in this and No. 5 manual has been prepared more with reference to the senior class. The topics treated in Manual No. 6 are: Universal Application of the Gospel, The Church, Resurrection, and Ethics of the Gospel, subdivided as follows: Successive Dispensations, Vicarious Work for the Dead, The Holy Priesthood, Church Organization, Mission of the Church, Resurrection, Rewards and Punishments, Faith and Works, and Practical Religion.

*Joint Sessions.*

*Missionary Work.*—A change in the manner of conducting the local missionary work was decided upon at the last General Conference of M. I. A. Instead of employing the large number of missionaries heretofore

called, many of whom never took up the labor assigned to them, they are released, and there will now be called, two, and not more than four, brethren in each ward, whose duty it will be to labor among the young men of the ward and endeavor to convert them to perform their duties and to the Gospel of Jesus Christ. In addition to these special local missionaries, it is distinctly understood that the officers of the Association are, and shall also act as, local missionaries. The local missionary work must not be discontinued, but should be made more effective. Everything should be prepared at once, and the missionary corps filled, and all made ready for good, vigorous work during the season.

*The General Improvement Fund.*

*The Era.*—Have workers for subscribers in the field early in September, so that all subscribers may begin with number 1, vol. 6, issued November 1.

*Secretaries.*—A new roll book was prepared last season for the use of the associations, the price of which is seventy-five cents. It can be obtained from the general office. Every association should obtain this new roll book immediately.

*Amusements.*—It is advised that the officers of our organizations heartily co-operate with any arrangement for the amusement and entertainment of the young people that bishops and presidents of stakes may devise; and that where the presiding authorities have not adopted a plan, that in such cases, the Improvement Association officers ask permission to take the lead in devising healthful amusement and entertainment for the young people. Every person possessing useful talent in music, speech, drama, games, or social qualifications, should be put into active service where his talents may be enjoyed for the good of all.

*Miscellaneous.*

*Outline of Convention Programs.*—The topics outlined above should be treated in the convention in the following order:

Morning: Preparations for Opening the Season, Grading, THE ERA, The General Improvement Fund.

Afternoon: Class Work, The Manual, and Missionary Work and Amusements.

Evening: Joint Sessions, Secretaries, and Miscellaneous.

Your brethren,

GEORGE H. BRIMHALL,  
EDWARD H. ANDERSON,  
J. GOLDEN KIMBALL,  
THOMAS HULL,  
BRYANT S. HINCKLEY.

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

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FOREIGN—*July 14*—The Campanile tower, Venice, falls in ruins...  
16—King Edward is conveyed to Portsmouth and placed on board the royal yacht Victoria and Albert.....Governor Taft's note to the Vatican is made public in Rome.....17—Russia is making a move for an international conference to deal with trusts on the plan of the Hague conference.....The King of Italy bids farewell to the Czar and returns to Rome.....18—The Sultan of Zanzibar dies.....  
21—The Pope receives Governor Taft and discusses the Philippine friar question. All negotiations are transferred to Manila.....John W. Mackay the Nevada bonanza king, born in Ireland, November 28, 1831, died in London.....23—The closing of primary schools kept by the religious societies causes riots in Paris.....The United States gunboat *Marietta*, is ordered to the mouth of the Orinoco to protect American interests during the insurrection.....25—England and Japan agree to maintain the independence of Korea in return for concessions.....26—Diplomatic relations between Italy and Switzerland are resumed.....28—The Swedish-Norwegian joint committee on consuls recommend a separate consular service for each of the two countries.....29—The first party of returning Boers, 350 in number, sail from Bermuda for South Africa.....  
30—Cholera is increasing in Cairo, Egypt, and decreasing in Luzon, P. I.....31—King Edward's health is improving.....  
Cape Town citizens present Lord Kitchener with a sword which he hopes "will not be unsheathed in South Africa."

*August 1*—The President of France signs a decree closing several unauthorized religious schools.....Severe fights with robber bands in Luzon are reported.....2—President Steyn arrives in England on his way to see President Kruger in Holland.....3—There have been 28,000 cases of cholera in the Philippines .....4—The Cuban House authorizes a loan of \$35,000,000.....5—British and Canadian firms form a combine to fight the United States Steel Corporation.....6—The Czar and German Kaiser meet at Reval; and Kruger and Steyn meet at Scheveningen.....7—King Edward thanks his people for their sympathy in his illness.....

8—The British Parliament adjourns till October 16.....9—  
 King Edward VII is crowned in Westminster Abbey.....10—  
 King Edward gives his Osborne estate to the English people.....  
 14—Mr. and Mrs. Charles Fair are killed in an automobile accident  
 near Paris.....The situation in Venezuela is regarded as very  
 serious.

DOMESTIC—July 16—The President reprimands and retires General  
 Jacob H. Smith, on account of his famous "kill and burn" order to Major  
 Walter in the Samar campaign.....Three towns in North  
 Dakota are wiped out by a terrific wind storm.....The freight  
 strike in Chicago is over, and the freight handlers have returned to  
 work. The strike cost the business men of Chicago ten million  
 dollars.....17—The sale of the five-mile limit lands about Poca-  
 tello has begun, 85 acres were sold the first day.....Secretary  
 Root's final note to Governor Taft regarding negotiations at the vatican  
 is made public.....21—The Philadelphia *Public Ledger* is sold  
 to A. S. Ochs for \$2,225,000.....22—Major E. F. Glenn is  
 found guilty of administering the "water cure" to Filipinos, and is  
 suspended one month from duty, and fined fifty dollars .....23—  
 The war department holds that the President's action in retiring General  
 Jacob H. Smith, is entirely legal.....25—Captain Willard H.  
 Brownson commanding the battleship *Alabama* is selected as the next  
 superintendent of the Naval Academy, Annapolis.....29—Ob-  
 stacles to Pacific cable are removed by the refusal of United States to  
 recognize Spanish exclusive landing grants in the Philippines.....  
 30—The Republicans of Iowa declare for Cuban reciprocity, and tariff  
 revision, as necessities of trade or regulation of trusts may require.....  
 31—There are severe earthquakes in Santa Barbara, California.

August 2—Governor Stone of Pennsylvania refuses mine workers  
 petition to withdraw troops from the strike region.....3—The  
 emigration bureau requires emigrants from Porto Rico and the Philip-  
 pines to undergo same examination required of other emigrants.....  
 5—Andrew D. White, United States Ambassador to Germany resigns.....  
 6—Harry Tracy, the Oregon outlaw, is wounded, and commits suicide in  
 the State of Washington.....7—It is positively denied in  
 Washington that the Philippine friars have sold their lands to American  
 syndicates as reported from Rome.....8—James McMillan,  
 United States Senator from Michigan, dies in Massachusetts.....  
 The chief Insurgent chief of the Moros has surrendered.....11—  
 Chief Justice Gray resigns, and the President names Oliver Wendell  
 Holmes, of Massachusetts, his successor.....15—President

Roosevelt directs that a list of the casualties in the islands be wired every two weeks.

LOCAL—*July 15*—W. B. Wilson was re-elected superintendent of Weber county schools by a majority of 45 over W. F. Petterson; and B. W. Ashton, of Salt Lake county schools, by a majority of over 400 over Oscar Van Cott.....Mary Ann Reed, age 91, died.....The case of Tanner vs. A. C. Nelson, regarding the legality of the recent school book convention, was decided in favor of the plaintiff.....16—Just after midnight this morning, the powder magazine in the Daly-West mine, at Park City, exploded, and 34 miners in the Daly-West and Ontario mines were killed, plunging the great mining camp into a city of mourning.....President Gompers, of the American Federation of Labor, spoke to a large crowd at Lester Park, Ogden.....17—Groves' Latter-day Saints Hospital is to erected at once, at a cost of one hundred thousand dollars.....Eugene V. Debs spoke on "Labor and Liberty," at City Hall Square in Ogden, and will speak in Salt Lake tomorrow.....Governor Wells received notice from Secretary John Hay, requesting opinions from Utah educators in regard to the method of selecting students for the Rhodes' Oxford scholarships.....18—James C. Armstrong, age 66, born Indiana, a leading citizen of Ogden, died.....19—Duke and Robertson pleaded guilty of embezzling funds from Wells, Fargo & Co.'s bank and were each sentenced to four years' imprisonment.....The Commercial Club with a membership of 265, opened their new quarters on West Temple street .....21—The Supreme Court reversed the decision of the Lower Court in the Dr. Park estate suit, and Mrs. Hilton is declared entitled to widow's share.....Louis Garff, a prominent citizen of Lehi who came to Utah in 1857, died.....B. Y. Hampton, born Kirtland, Ohio, age 66, a well known resident of Salt Lake, died.....William L. S. Binder, a pioneer of 1855, born London, July 10, 1832, died in Salt Lake.....22—Governor E. P. Savage of Nebraska visits Utah.....Catherine W. Nelson, born Scotland, May 13, 1816, a pioneer of 1852, died in Logan.....23—P. L. Kimberley et al. purchase the great iron mines in southern Utah for \$2,225,000.....24—Pioneer day is generally observed in Utah.....25—J. H. Young succeeds A. E. Welby, resigned, as superintendent of the Rio Grande Western.....Supt. A. C. Nelson calls a meeting of the county school superintendents to consider the text book situation.....General Funston visits Fort Douglas on a tour of inspection.....26—Sevier County Commissioners offer a bounty of fifty cents a bushel for grasshoppers.....27—There were sev-

eral thousand Scandinavians in conference in Brigham City from all parts of the Church to commemorate the anniversary of the first baptism into the Church, Peter A. Forsgren, in Sweden 52 years ago. President Jos. F. Smith and Anthon H. Lund were prominent speakers.....28—F. H. Newell, chief hydrographer, U. S. Geological Survey, addressed a representative gathering of Salt Lake business men on the measures to be adopted under the new national irrigation law.....Oliver G. Workman, born Tennessee, Jan. 7, 1827, member of the "Mormon" Battalion, who was at Sutter's when gold was found, and a pioneer of 1848, died in Salt Lake City.....The Elks' Club House was dedicated .....29—At the recalled convention of superintendents of schools, the action of Supt. Nelson in appealing the text book case to the Supreme Court was indorsed.....The Missouri Press Association was entertained in Salt Lake City.....30—The 7th annual reunion of the Pacific Island missionaries was held at Saltair.....The Daly-West arranges to pay the mortuary claims of the mine disaster; families of single men, \$1000, widows, \$2000, children each \$500.....31—A. E. Welby accepts the management of the McCune Cerro de Pasco railway in Peru at \$12,000 per annum.

*August 1*—William S. Godbe, the founder of the "Godbeite" movement in 1869, a pioneer miner and newspaper founder of Utah, died at Brighton, Salt Lake county.....J. W. McCaslin shoots Lottie Russell, and Max A. Peters, and kills himself while returning from the Salt Palace.....4—The Bureau of Information and Church Literature opened on the Tabernacle grounds.....5—J. E. Dooly is succeeded as cashier of Wells, Fargo & Co.'s Salt Lake bank by F. L. Lipman of San Francisco.....6—Hon. C. C. Goodwin delivers the funeral oration over the remains of W. S. Godbe.....7—James L. McMurrin, born March 26, 1864, a former member of the Idaho legislature, a well-known missionary and prominent member of the Church, died in Salt Lake City.....The funeral of Jos. J. Smith, a pioneer of 1850, born England, April 8, 1821, was held in Lehi, Utah county.....8—John T. Axton received his commission as Chaplain in the regular army, and resigned as Sec. Y. M. C. A.....In reply to enquiry from Organizer W. S. Montgomery of the Fraternal Brotherhood, President Joseph F. Smith says that "the policy of the Church of Jesus Christ of Latter-day Saints is and always has been against its members allying themselves with any of the secret or fraternal orders.".....9—Large numbers of Knights of Pythias pass through Utah on their way to California.....10—The large water pumps at the head of Jordan river are set in operation, supplying about two hundred and fifty cubit feet of water per second.....11—Thousands of Elks arrive in Salt Lake, and are made welcome.....The Book of Mormon play "Corianton" by O. U. Bean, is presented to a packed and appreciative house in the Salt Lake Theatre.....12—The Elks' Grand Lodge meeting is held in the Tabernacle, Judge O. W. Powers, master of ceremonies.....13—The great parade of the Elks took place.....Col. W. F. Cody, Buffalo Bill's Wild West, exhibited to packed tents.....14—The Elks' Grand Lodge session ended, George P. Cronk being elected Exalted ruler, the next meeting to be in Baltimore, Md.

# D. O. CALDER'S SONS CO., Inc.

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DEALERS OF UTAH.

We handle the renowned . . . . .

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and the People's Favorite, the

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Come and hear the APOLLO PIANO PLAYER, the Latest and the Best,

*45-47 West 1st South Street, Salt Lake City.*

# TO BEGIN WITH!

Our regular Saturday Bargain Sales will be  
started on July 19. Everyone that knows us  
knows also that our Bargains are genuine, we  
sell good meats for small money and that  
satisfaction is guaranteed. Give us a chance  
to demonstrate that we mean business.

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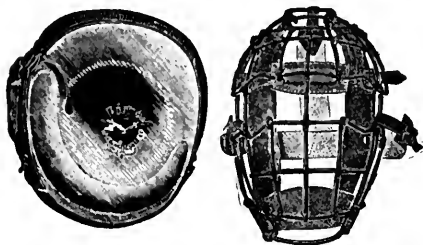
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